



MAGICKA

SCHOOL'S

BEGINNER'S TAROT

COURSE



For Chantal

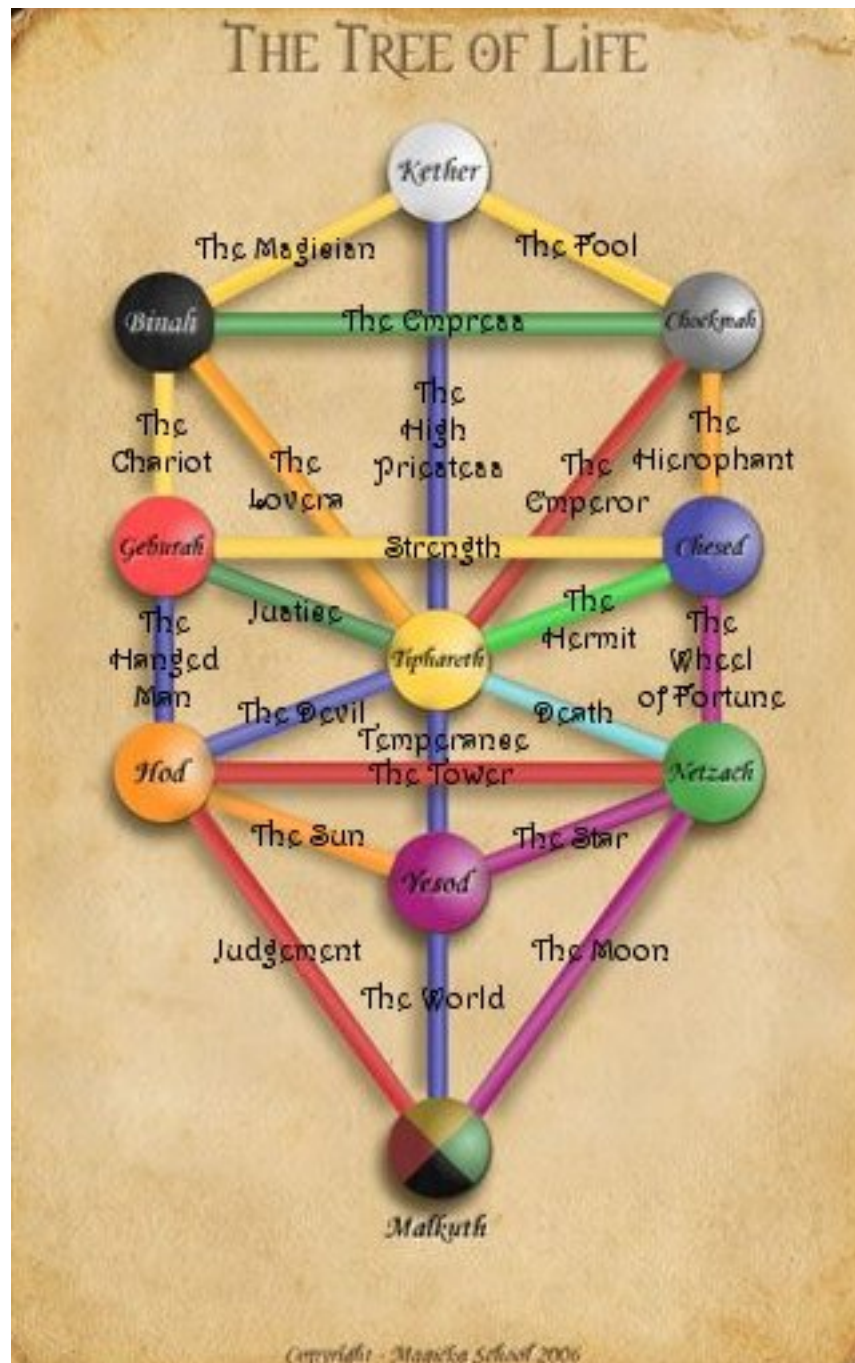
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MAGICKA
SCHOOL'S
BEGINNER'S TAROT
COURSE:
A TEN LESSON INTRODUCTION



The Tarot and The Tree of Life

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Introduction

There are many reasons why people become interested in the Tarot. Sometimes this starts as a fascination with the unusual beauty and symbolism of many of the decks available today. They are often lovely to look at and present the viewer with a variety of challenges to do with their meaning and origin. Others will come to the cards attracted by their use as a divinatory tool. They may have seen card readers at psychic fairs or have heard of their uses through pagan religions such as Wicca, where they are one of the stock-in-trades of witchcraft. Or perhaps they will know something of the Tarot's connection to the Kabbalah and magic. Intrigued to know more they start to look for books to further their knowledge about the cards. It is at this point though that the first major difficulties in studying the Tarot are encountered. The subject is bewilderingly vast and complex and all too often it is easy to find literature on the Tarot that is inaccurate, lacking any real depth, and blown out of all proportion. It was partly for these reasons that this Tarot Course was created as we strive to present to you information that is correct, comprehensive and lacking sensational claims.

The Tarot has many values. It can be employed as a game; as a deductive instrument; as a self development tool; and as an aid to spiritual growth. It is especially with the last three in mind that the School has written its lessons. The Beginner's Course will provide you with a good solid basis from which to progress in your studies and opens out the main areas of uses that the Tarot can be put to, as well as explaining and exploring its symbolism.

All the lessons follow a similar structure in the hope that clear presentation will make your studies easy to comprehend and pleasurable. Each starts with a "Welcome to the Class" overview and is followed by a main topic, a breakdown of the symbolism of two of the twenty two trump cards, a research project for you to carry out by yourself and two meditative exercises. Occasionally you may come across terms that you are unfamiliar with and we anticipate that some of you may be unfamiliar with Kabbalistic and psychological terminology. Do not worry about this as you will find that the lessons we provide on these subjects, later in the Beginner's Course, will make things clear. You can work through the lessons at your own pace, although the course was originally designed to take twenty weeks in total. We hope that you enjoy it!

In Love and Light,

Magicka School, June 2006

Lesson One:

Choosing a Tarot, The Fool and The Magician

Welcome to the class!

In this lesson you will learn some of the advantages and disadvantages of the major Tarot packs available today.

You will then study the symbolism of the Fool and Magician cards from the Waite/Smith Tarot deck (the School refers to the Rider/Waite deck in this way to give acknowledgement to the artist).

Following this there is a research project for you to complete.

There are also two meditative and self-transforming exercises for you to work on.

Choosing a Tarot Deck

Choosing a Tarot deck to work with is not as easy as it seems. There are literally hundreds to choose from today. The discussion below confines itself to Tarot decks that have been influenced by the Hermetic Order of the Golden Dawn as the Magicka School believes that these decks have a greater depth and range of possibilities than many.

The Waite/Smith Tarot

Perhaps the most famous Tarot is the Waite/Smith deck [1]. This is by far the most popular Tarot ever produced. It was first published in 1910, by the London based Rider and Company. The deck was designed by Arthur Edward Waite and executed by his artist Pamela Colman Smith [2], both of whom were members of the Hermetic Order of the Golden Dawn, a now famous but once secretive magical society, that came into existence in the England of the late 1880s. A number in the Order believed that the Tarot was an ancient storehouse of occult teachings that had been handed down over the centuries. However, it was also their belief that it had been corrupted over time and they set about restoring what they claimed were its original meanings. This "restored" deck of the Victorian era

has never been made public although the Golden Dawn's card attributes have long been in print [3].

As Waite was a prominent member of the Golden Dawn [4] many have believed that the deck he created with Colman Smith were the esoteric cards of this magical organisation. In this people have been mistaken. Waite was an occult scholar at a time when it was thought necessary to hide esoteric spiritual teachings from the public. He was quite open in his views that such knowledge should be kept from the masses lest it should fall into untrained or ignorant minds or, worse still, evil people who would misuse the teachings for unworthy ends. Further, he had a wide knowledge of esoteric matters, including the Tarot, and incorporated this learning in his cards. As a result his pack differed from the Golden Dawn's unpublished deck on many counts which we will not go into here.

The Waite/Smith deck is unusual as it has full pictures on the numbered suit cards to aid the reader in interpreting what they mean. In the Tarot community there is some debate about the usefulness and validity of having done this. Divisions exist on one hand between people who believe that the images on the Waite/Smith deck make the Tarot more human and accessible and those who believe that set pictures limit the range of interpretative possibilities or are even a "perversion of occult principle" [5]. The School offers no opinion on this and leaves it up to you, the student, to decide for yourself.

To unlock the meaning of Waite's cards takes a great deal of study, not only of Waite's writings and many esoteric works, but the magic of the Golden Dawn and their use of the Kabbalah, astrology and alchemy. This is a fantastic voyage of discovery but it can be a little daunting. One of the reasons for creating the Magicka School was to create courses that explain these subjects and how they relate to the Tarot.

Perhaps the main advantage of the Waite/Smith cards is that they have been available for nearly a century and for some time now have been in wide circulation, this has meant that many authors have written about them. However, the quality of these writings on the cards varies from the excellent to the dismally poor and the student will have to be discriminating in their choice of reading matter about them.

Aleister Crowley's Thoth Tarot

Possibly the second most popular deck today is Aleister Crowley's Book of Thoth [6] painted by the artist Frieda Harris. The deck is widely considered to be one of the most beautiful ever designed. Crowley, like Waite and Smith, was a member of the Golden Dawn. Remarkably, even for many who profess knowledge of the Tarot and the occult world in general, the name of this famous magician strikes a note of fear and leads to hysterical claims of Crowley's supposed involvement in Black Magic and Satanism. As a result many are put off what is in fact a

magnificent set of Tarot cards. Fortunately university level scholarship has recently come to Crowley's aid, setting him in the context of his times and fairly assessing his true and significant influence on a number of religious ideas and organisations in the Western world [7].

Once over the hurdle of seeing his cards as the work of the Devil we are then able to see them as what they are, which is the brilliant distillation of much of his magical knowledge. However, here we meet the cards greatest strength and perhaps greatest failing. Unless we make the attempt to understand Crowley's magical system of Thelema the cards are difficult to understand in their entirety and can literally take years to comprehend fully.

In addition Crowley published an accompanying book also called *The Book of Thoth* [8] designed to help explain the cards. For the beginner it is a difficult read but it is one of the very best books on Tarot and magical philosophy ever written and is one of the key texts on the Magicka School's Advanced Tarot Course reading list.

More Tarot Decks

Paul Foster Case's BOTA Tarot

Another seminal Tarot pack is the BOTA deck of Paul Foster Case [9]. Case was also a member of the American branch of the Golden Dawn and went on to set up his own organisation to promote the development of spirituality. BOTA stands for the Builders of the Adytum which may be found on the internet. The BOTA organization provides an extensive correspondence course on the Tarot and Case has written a number of useful published works about the cards.

His book, *The Tarot* [10], is widely drawn on when studying other decks such as the Waite/Smith. This is possible because the use of symbolism is broadly speaking similar and the general layout of the cards obviously owes a huge debt to the influence of Colman Smith. The BOTA Tarot is unusual as Case asked his artist Jesse Burns Parke not to colour the deck, the idea being that whoever bought it would do this. Although many who have bought the deck find that colouring in the cards is a useful exercise this approach doesn't suit everyone.

Robert Wang's Golden Dawn Tarot

Wang's Tarot [11] was based on discussions with Israel Regardie, one time member of the Stella Matutina, an off-shoot organization of the Golden Dawn, who published all of its major materials by the time of his death in the mid-1980s [12]. It is claimed that the imagery of Wang's Tarot is the closest to the unpublished Golden Dawn Tarot from Victorian England. It follows closely the published Golden Dawn descriptions but many find the general artistry of the cards displeasing. However, there are those that consider issues of beauty to be

of secondary importance and who believe that Wang's deck represents a true esoteric Tarot.

The Golden Dawn Magical Tarot

Before his death Regardie also entered into discussions with Sandra Tabatha and Chic Cicero. They were friends of the old magus and Sandra Tabatha went about painting a deck that was faithful to the original designs and intent of the Golden Dawn [13] .

The Ciceros have spent a large part of their lives working and teaching the Golden Dawn tradition, along the way having published a number of excellent works on the theory and practice of magic [14]. Their Tarot is probably the truest published rendering of the Golden Dawn attributes and has particular strengths in the use of Kabbalistic colour schemes. However, like the Wang deck, there are many who find the general style of the art work not to be to their tastes and this has meant that relatively few have explored and used this Tarot extensively.

Conclusion

Each of the decks above has their strengths and weaknesses but any of them will provide a solid basis for exploration of the Tarot. All are firmly rooted in Tarot scholarship of the highest order and have been created by genuine and well respected adepts of magic. Ultimately the individual must make their own choice, but if one of the above decks is chosen they will at least possess one that has a coherent symbolism based on a range of magical theories and practices. Perhaps most importantly there is also a wide range of published source materials that will be of great value when studying these decks.

In The Next Section

The next two pages detail the symbolism of the Fool and Magician cards. Each card is broken down so that you will find the title of a symbol followed by explanatory notes. Broadly speaking these are understandable even to a complete beginner in the Tarot. However, unless you already know about the Tree of Life and the Kabbalah some of the notes about Kabbalistic symbolism may be difficult to understand. Don't be discouraged as everything you need to know is contained in following lessons, albeit at a beginner's level. It should also be pointed out here that Waite would not necessarily have accepted the validity of all the Kabbalistic attributions that are often made with his cards but you will find that many authors make these links and thus the School has included this information in its card notes.

The twenty two trump or picture cards are known as the Major Arcana. The court and small cards are collectively called the Minor Arcana. Each card of the Major Arcana is referred to as a Key.

The Divinatory meanings of the cards contain a section of "Reversed Meanings". The meaning and validity of these will be discussed in the lessons on divination. For the present it is enough to know that some readers use reversed meanings if a card appears inverted in a divinatory spread.

Key 0: The Fool



The Card as a Whole

The Fool, dressed in a brightly coloured smock laden with strange symbols, stares in a direction opposite to the Sun, apparently oblivious to the fact that he is just about to walk over a precipice. At his side runs a white dog that also seems to be failing to notice the impending drop as he is busy looking up at his master. The Fool carries a rod and satchel in his right hand and a flower in the other. Behind him rise white capped mountains.

The Fool

The Fool appears to be androgynous and consequently may be taken to represent every man and woman. At this stage of development he is innocent and fresh, youthful and enquiring. He is setting out on a journey for the first time, unaware of any dangers or pleasures that may come. There is something pure about his manner that suggests a sage-like simplicity. The Fool has yet to learn of the way that many veil the truth (including himself), and is carefree and open to the experiences of life. Descending into the world from pure nothingness the Fool is about to walk over the precipice, not from stupidity but because his nature is to come to Earth, so that he can progress along a spiritual path on the material plane.

The Fool's Smock

The ten spheres on the Fool's smock may represent the Sephiroth of the Kabbalistic Tree of Life upon which it is possible to classify and understand all

things. This perhaps hints at the Fool's potential power to understand everything. The Tree of Life also represents the ascent and descent of spiritual light, in a sense then the Fool is wearing the map of his journey. The topmost circle on the smock may represent the Sephira Kether; it is in the form of a triple flame perhaps showing that the Fool is attuned to Spirit or the breath of life.

The Fool's Belt

The belt has twelve knots (if we count the knots that are hidden from view). These represent the twelve signs of the zodiac which traditionally are said to form the twelve basic types of personality. This reinforces the idea that the Fool is Everyman.

Feather in Hat/Laurel Wreath

This is the feather of Ma'at, Egyptian goddess of truth and justice. The laurel wreath represents victory. Taken together they symbolise the Fool's divine nature and the idea of victory through truth.

White Rose in the Fool's Left Hand

This represents the purity of the Fool's personal unconscious-it is virgin territory that he will have to learn to use and develop. The white rose was also the Golden Dawn's symbol of silence.

Wand or Staff and Knapsack

The wand, or staff, held in the right hand symbolises will firmly wielded by the conscious. The Fool's knapsack is closed and what it contains remains a mystery. Some say that it carries universal memory and instinct, others that it contains the four magical symbols that the Fool will have to learn to understand and use on his journey. Although the Waite/Smith deck shows no symbols on the pouch there is a feeling among some commentators that the eye of Horus or an eagle should be present. These would show that Fool is watched over by divine parents and linked with the idea of regeneration or reincarnation (the eagle represents the star sign Scorpio in its highest regenerative and airy properties).

The Sun

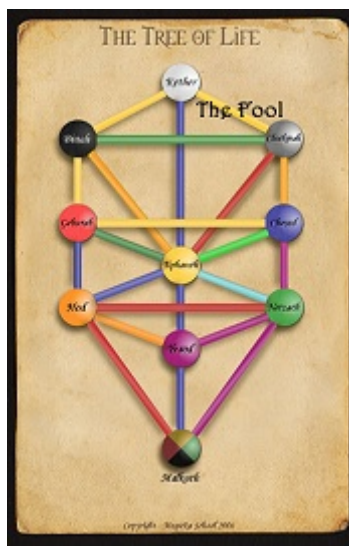
The Sun is in the North East. It is rising and symbolises spiritual growth. It shines down with a pure white light indicating that the Fool's actions are guided from above. The Fool walks in the opposite direction from whence he came; his journey is the adventure of the descent of spiritual light in a material world.

White Dog

A white dog bounds along at the Fool's heels. On one level it represents the Fool's animalistic nature of which he is blissfully unaware. Its whiteness emphasises innocence. In another way the dog shows that the animal kingdom can be cultivated by civilized man and accompanies him on his journey through life.

Kabbalah

The Fool can be assigned to the Hebrew letter Aleph, which means the ox or ploughshare. The Fool connects the Sephira Kether and Chockmah on the Tree of Life.



Element

Air. This element represents intellect through which we consciously process and interact with the world. It is also lightness and spontaneity as well as communication at all levels.

Divinatory Meaning

New beginnings, new and fresh encounters. Spring like feelings of joy and renewal. Coming loss of innocence. Going on a journey, taking off on one's own. Much promise and potential. The desire to create something new. Experimentation. Openness in relationships. A certain amount of lack of fear. Someone who may be considered wise in his or her simplicity.

Reversed

Lack of experience. Someone who will have to learn by their mistakes. Someone who may be a liability to others.

Key 1: The Magician



The Card as a Whole

A robed Magician stands before his table upon which are several magical instruments. In his right hand he holds aloft a wand while his other hand points to Earth. In the foreground are bushes of white and red flowers.

The Magician

Magic is the process of transforming the individual through their desire and will to apply universal natural laws and principles to their life. These laws are revealed in the Major Arcana; perhaps the most important to learn is that divinely directed will, when acting on and controlling the conscious, allows the individual to have mastery of their surroundings. To be successful in this, spiritual purity and transparency must be maintained so that the Divine Light can be channelled downwards. Powerful and knowledgeable; not only does the Magician utilise experience, but he is aware that true knowledge is only conferred by living in the light of spirit. Having mastered this law in the material world the Magician's task is then to rise through the non-physical planes and effect union with the Divine. The Magician is the embodiment of Aleister Crowley's famous maxim 'Love is the law. Love under will' [15].

Double Ended Wand in Right Hand Pointing Upwards. Left Hand Pointing Downwards

The Magician reaches up to the powers of a higher plane. With his left hand and fore finger (the finger of Jupiter) he seeks to direct the energies he receives

downwards to the Earth through his consciousness. He seeks to unite spirit and matter, this unity he hopes to control through his will. In effect he could be said to be channelling the will of God/dess towards Earth. He exemplifies the Hermetic axiom 'As above, so below' which was famously written on the Emerald Tablet of Hermes Trismegistus.

Magical Tools on Table

The magical tools symbolise the four elements of which everything can be said to be made. These substances do not correspond directly with the elements of the Periodic Table in chemistry but rather they are symbols encompassing the properties of all things. The wand represents Fire, the cup Water, the sword Air and the pentacle Earth. In Crowley's words: "With the Wand createth he, with the Cup preserveth he, with the Dagger destroyeth he and with the Coin redeemeth he" [16].

Lemniscate (the sideways figure of 8 above the Magician)

The cosmic lemniscate is a symbol of the infinite representing eternal life and dominion.

Red and White Robes

Like the Fool, the Magician's undergarments are white and symbolise pure spirituality and potential. The Magician though is covered by a red robe (possibly Kabbalistically the red robe of the Sephira Binah) symbolising desire, activity and passion.

Serpent Cord

The Magician wears a serpent cord. This is a universal symbol of regeneration, renewal and eternity. The serpent is known as the Ouroboros and is found in many areas of occult symbolism, especially alchemy.

Headband

This shows that the Magician must concentrate on the task in front of him. Mental discipline has the power to transform the individual and their environment.

Red Roses

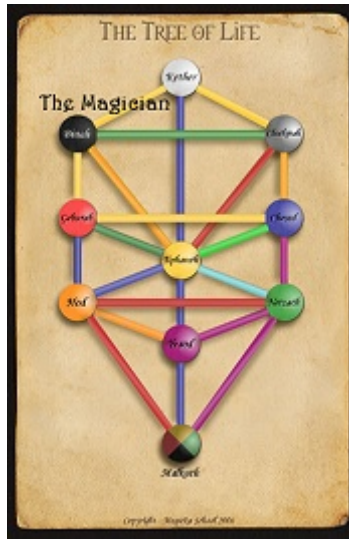
Red roses symbolise desire and will.

White Lilies

White lilies symbolise pure and abstract thought.

Kabbalah

The Magician can be assigned to the Hebrew letter “Beth” which stands for a house; as in Bethlehem which means “house of bread”. In the sense of the card the house can stand for one's magical endeavours, these must have a firm foundation and the foundation of all magic is Love, Will and the Divine. The Magician connects the Sephiroth Kether and Binah on the Tree of Life.



Planetary Attribute

Mercury. The God Mercury is associated with the Greek god Hermes and the Egyptian god Thoth. Mercury was the messenger of the Gods. On one level he is the creator of existence for it was he who communicated the Divine Logos or Word of the God/dess as in the phrase "in the beginning was the Word". Mercury is skilful and clever he can also be deliberately misleading. On one level he is a god of wisdom and on another a divine trickster.

Divinatory Meaning

Energy, creativity, skill. Learning and knowledge. Strong desires and will. Experimentation based on knowledge. The power to command and lead. The ability to form ideas and put them into action. A natural communicator. Organizational skills. The ability to take power from above and direct it into manifestation. Meditative. Able to self-realise.

Reversed

Meddlesome. Deliberately misleading. A manipulator of others. Someone who deliberately stirs up a situation in order to see what will happen. Changeable, petulant and moody. Spiteful. Use of power for destructive ends. Weak-willed and indecisive.

Research Project and Meditations

Introduction

If you are accessing this course then you must have use of a computer linked to the internet. To help you complete the project the School suggests you use an internet search engine such as www.google.com (did you know that by using the Google search bar on Magicka's "Links" page you can help support the school?). There are a number of wonderful free resources on the internet. A good starting place for many of the projects throughout this course is the online encyclopaedia which can be found at http://en.wikipedia.org/wiki/Main_Page. This has recently come in for some bad press as it has been found that some of its entries contain inaccuracies. Although this is correct, it is also true to say that just about any published authority on Tarot related subjects has inaccuracies. One of the advantages of Wikipedia is that sources for articles are listed at the bottom of the page allowing you to verify the article's accuracy. This is always good practice whatever sources you are using.

Another fantastic resource is www.sacred-texts.com. On this site you will find literally hundreds of published works that have fallen out of copyright that are pertinent to occult topics.

If you have access to a good library or can afford to buy your own copies of books then use our end of lesson reading lists.

We are aware that some students enjoy writing for an audience. We invite those that want to post their views and findings in the member's Forum. If you haven't yet done so you can register [here](#) or from the Forum main page.

The Project

Try to find out all you can about the role of the magician and wizard in different societies and different times around the globe. What do wizards or magicians do and seek to achieve? How do their societies view them? What do you think? Do you believe that magic works and, whatever your view, what do you base it on? There are no right or wrong answers and the course does not seek to push you into one way of thinking or another. We just ask that you research the topic and arrive at your own conclusions.

Some magicians you might like to find out about are Israel Regardie, William Butler Yeats, Chic and Sandra Tabatha Cicero, Aleister Crowley and Lon Milo

DuQuette. Famous fictional wizards to research are Merlin, Gandalf and Harry Potter.

Meditations

Believe it or not meditating on the Tarot will have a profound effect on your life for the better. For those of you have never meditated before here are a few guidelines before you begin (those of you who are already familiar with meditation can just scroll down to the exercises):

1. Try to set aside a space of ten to twenty minutes every day at the same time or at least the same part of the day. If you are really too busy then the minimum amount of time that will work is ten to twenty minutes twice a week. Don't cut down the amount of time of each session however as it is hard to be effective in less than the recommended time. Throughout the two weeks alternate between the two meditation exercises. Don't be discouraged if your first efforts feel clumsy and forced, practice makes perfect and when it is time for the next lesson you will have begun to master them.
2. Try to find a space where you won't be disturbed and somewhere that is warm and comfortable. For some of you this may mean negotiating with your family. Remember that you are entitled to some time for yourself.
3. Leave the phone off the hook.
4. Meditating either lying or sitting down is fine. Don't try to meditate lying down late at night though as you may find yourself nodding off.
5. Wear comfortable clothing if possible. At least loosen belts and ties or undo the top button of your jeans.
6. Soft light is best for meditation so turn the main light off and use a lamp or preferably a candle.
7. Some people find relaxing music helps induce a meditative state whilst others find it too much of a distraction. Experimentation will help you create the right ambience.
8. Breathing patterns are an easy way of calming and relaxing oneself. Don't be tempted to skip the breathing part of a meditation. Once visualising images don't stress if you are not following the pattern any more. Just concentrate on the mind's view.

9. Magicka School strongly recommends keeping a journal in which to record your experiences and impressions that you receive. This will be not only a record of your growth but a record of what works for you.

10. Read through the meditation a couple of times before you begin so that you know what to be meditating on.

The Journey Begins

Light a candle in the meditation space you have chosen. Breathe in for seven, hold for four and breathe out for seven. Repeat this breathing pattern for a few minutes. Each time you breath imagine that a golden sparkling light fills your lungs and from there enters your bloodstream. Feel the golden light move round your body.

Imagine a beautiful sun rising slowly in the distance before you. Notice its colour and feel its warmth on your face and body. Below you is a landscape full of woods and rivers and behind these snow peaked mountains. Take some minutes to survey the scene. What do you see and what impressions do you have?

Imagine that you are about to set out on a long journey towards the sun. How do you feel? Are you excited? A little daunted perhaps?

Take a few moments to explore your thoughts.

To your right is a kindly old man who comes up to you. He is dressed in a grey hooded robe and has a long white beard. He does not speak but beckons you to follow.

Become aware of your breathing again. Repeat the pattern of breathing in for seven, holding the breath for four and breathing out for seven; come to normal consciousness again feeling refreshed and calm.

Record your feelings and impressions in your journal.

The House of the Magus

Light a candle in your meditation space. Breathe in for seven, hold for four, breath out for seven. Repeat this breathing pattern for a couple of minutes.

Imagine a golden sun-like object above your head, as you breathe in and out see this light slowly descending through your body. Feel its warmth and allow yourself to become strengthened by its power.

In front of you is a gate and a path through a garden full of red and white flowers, at the end of the path is a house. Open the gate and walk up to the door. Knock three times. See it swing open in front of you.

Inside there is a hallway with a black and white tiled floor, an open door to the right and a closed door to the left. Directly ahead is a sweeping and grand staircase. Walk towards the right and through the open door.

You find yourself in a bright windowless room; it is empty apart from a square altar exactly in the centre. Walk over to it and look at the four objects that you find there. You can see a wand, a chalice, a sword and a pentacle. Carefully pick up the wand, as you do so it seems to pulsate in your hand and fill with a strange light. With your right hand hold it above your head whilst with the left hand point down towards the ground. Feel a sudden surge of power rush through your body and discharge through your left hand onto the floor. Do not be afraid. Experience the surge of power for a couple of minutes.

Place the wand back on the altar. Slowly walk backwards through the door. Turn and leave the house.

Back in the garden pick a red rose and a white lily, walk back up the path and out of the gate.

Become aware of your breathing again, repeat the seven, four, seven pattern and come to normal consciousness feeling refreshed and calm.

Record your feelings and impressions in your journal.

Some Further Thoughts on Meditation

Many people find meditation to be very difficult for some period of time, even the most able witches and magicians have struggled at first. Here are some pointers:

1. Start small. At first the mind will wander, most people can't go for even five seconds at first but once you can do 5 seconds you will be able to do 10 and so on.
2. Don't strain
3. Be gentle on yourself, think of your mind as a wayward child. It will learn the most amazing things but you must be patient and treat it with love.
4. During the first stages give it a couple of tries during a session. One hour is too much. You wouldn't push a child to do something for that long, so don't push your brain. It will only rebel....three to five minutes meditative work at first is plenty. Yes, really.

5. You have learnt to talk, read and write. All extremely complex difficult tasks. These took years to learn. Mediation is the same; it takes a lot of time and the careful building of skills. But if you stick with it you will be amazed by what you can do.

Lesson Two:

The History of the Tarot

Welcome to the class!

In this lesson you will learn a brief overall history of the Tarot.

You will then study the symbolism of the High Priestess and Empress cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

History: Origins to the Golden Dawn

For the beginner the history of the Tarot is often very confusing due to the number of inaccurate works that are in print. That this is possible is due to the fact that in places necessary historical sources are scant, and where a gap exists there are many in the world of the occult that have filled in the story with fictions that have suited their own purposes and ideas. The history of the incorrect notions of the origin of the cards is a fascinating topic in itself. It is possible for the student to come across accounts that the Tarot originated in Egypt, India or Morocco [1] and that it is a tool of various secret societies, kept alive and mysteriously passed down through the millennia by gypsies. Even more sensational accounts will tell of the cards being the work of the devil himself and catalogue the misfortunes and nervous breakdowns that have supposedly plagued those who had the temerity to study it [2]. For the credulous the Tarot is a minefield [3].

Its history starts with the introduction of cards into Europe. There is still debate about when exactly this was, but it seems to have been around the early thirteenth century that Arabic Mamluk cards found their way along trade routes to the ports of Italy, Spain and Southern France [4]. They were likely used for gaming -certainly there are a number of historic references to card games from the late fourteenth century [5]. Quite how they turned into the Tarot of today is too complex to give in detail for this Beginner's Course (much fuller details will be found in Magicka's Advanced Course). However, from the mid 15th century there were a number of sets of cards created that were reminiscent of the present day

Tarot in Northern Italy [6]. These consisted of pictorial cards, court cards and small cards. They were hand painted, expensive to produce and in the hands of wealthy aristocrats. No-one is quite sure what they were used for; the pictures were reflective of Renaissance society and the numbered small cards would have lent themselves to gaming. There is no record at this stage of the cards being used for divination. When put into the context of the Renaissance, we can say that they were part of the general explosion of artistic expression and must have seemed novel and exciting to the rich of that age.

In the seventeenth and eighteenth centuries Tarot card designs that are still widely used today were being created around the French port of Marseilles using woodcuts. These were cheaper to produce and meant that the Tarot began to enjoy a wider circulation. From France the cards spread round much of Western and central Europe slowly evolving into the diverse card sets available in the modern world. It was in late eighteenth century France that the Tarot began its development as an esoteric tool at the hands of a number of notable individuals.

In the pre-Revolutionary France of 1781 Antoine, Court de Gebelin, wrote *Le Monde Primitif, Analysé et Comparé avec Le Monde Moderne* (The Primitive World, Analysed and Compared with the Modern World). In Volume Eight of this monumental work he claimed that the symbols contained in the Tarot of Marseilles embodied the secret knowledge of the Egyptian Book of Thoth. Thus, in a single stroke, he initiated the Tarot as a storehouse of esoteric knowledge. Gébelin's ideas were developed by Jean-Baptiste Alliette, also known as "Le Grand Etteilla", who produced his own set of cards with astrological attributions as well as a number of books on the subject. It is perhaps surprising to learn that it is Etteilla who first published information on using the cards for divination in the late eighteenth century [7].

The idea of the cards as a mystical key was first seriously developed by Eliphas Levi, the key figure in the French magical revival of the mid-nineteenth century, who wrote a number of books that had an important influence. Much of his writing is based on inaccurate history and claims that are difficult to substantiate. This was acknowledged at the time, but it was felt that at the heart of his writings there was a kernel of truth worth exploring. In 1854 he published *Dogme et Rituel de la Haute Magie* (translated into English by A.E. Waite as *Transcendental Magic* [8], Waite's footnotes point out many of Levi's misleading statements and make it clear that he regarded many of the French magus's ideas with suspicion). Levi accepted Court de Gébelin's claims about the Egyptian origin of the card symbols but he rejected Etteilla's innovations and his altered deck [9]. Instead he wrote about a system which related the Tarot to the Kabbalah and alchemy.

This was significant for the Tarot's development in France and England, although it is with the latter country that it enjoyed its greatest influence through the transmission of Levi's ideas to The Hermetic Order of the Golden Dawn, perhaps the most famous of all the secret magical societies. It is likely that two of its

founders Dr. William W. Wescott and S. L. MacGregor Mathers, as well as Mathers's artist wife Moina, had a hand in designing an esoteric Tarot that has never been published [10]. This set of cards became a repository of Golden Dawn teachings and embodied the Kabbalah, astrology and alchemy in its symbolism. At a certain stage in their magical training Golden Dawn initiates were expected to copy this Tarot and make it their own. These cards have been hugely influential and played a large part in the creation of what can be considered the most significant Tarot decks of the twentieth century created by A. E. Waite, Aleister Crowley and Paul Foster Case. Further, through discussion with off-shoot Golden Dawn Order member Israel Regardie [11] (an associate of the Stella Matutina or Morning Star), the Tarot decks of Robert Wang and Sandra Tabatha Cicero were created.

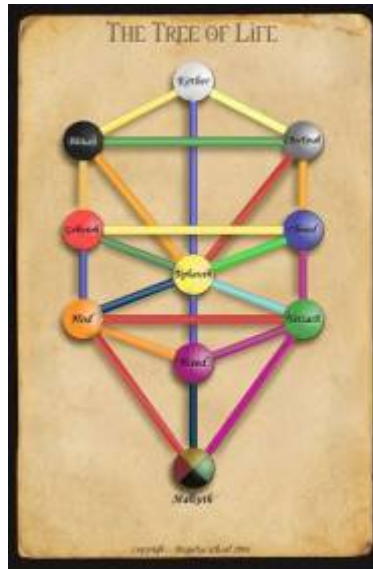
Key 2: The High Priestess



The Card as a Whole

Enthroned in the centre of the card, the High Priestess is both robed and crowned. In her hand she holds a parchment, at her feet lies the Moon. Either side of her are two columns, the one on her right is dark, the other white. Behind her hangs a backdrop that partially conceals a body of water.

There is much Kabbalistic symbolism in the card that may be difficult for the beginner to grasp, particularly with regard to the Tree of Life. For ease of reference we include a Tree diagram below.



If you are unfamiliar with this glyph do not worry as the Kabbalah is explained more fully in later lessons.

The High Priestess

The High Priestess sits alone on her cube-like throne and gazes out at her observer. It is as though she sees straight through all comers, into their innermost secrets and desires, which even they may be unaware of. The Priestess represents the connection between the unconscious and the superconscious; the realm of Spirit. She is calm and composed, sure of her position and importance. She represents the eternal feminine, corresponding to the virgin goddesses of the ancient world such as Isis and Astarte. In this respect it is no accident that she is dressed in blue and white echoing the garb of the Virgin Mary. She is the link between the seen and unseen. She is spiritual enlightenment and inner vision.

Cube-like Throne

Her throne symbolises a solid foundation but also the alchemical properties of Salt, the feminine negative aspect, which, along with Sulphur, is the alchemical creative force of the Universe. The cube can also be used to symbolise all of creation [12].

Black and White Columns Labelled B and J

Boaz and Jachin were the twin columns of the Temple of Solomon and represented the mysteries of being. In Kabbalistic terms they symbolise the creative and destructive forces within the Universe as well as the duality of strength (severity) and mercy. Both columns are to be found on opposite sides of

the Kabbalistic symbol of the Tree of Life and The High Priestess rises as mildness between them.

The colour black represents feminine negative energy whilst white represents masculine positive energy [13]. This is reminiscent of the Chinese Yin-Yang symbol (see below) and, like that glyph, there is a bit of black femininity in the white masculine column and *vice-versa*.



Inner White Robe

Symbolises spiritual purity.

Triple Crown

This represents the power of the moon in its threefold aspect; waxing, full and waning.

Pomegranates on Backdrop

The pomegranates are arranged as would be the Sephiroth on the Kabbalistic Tree of Life. Pomegranates are a symbol of fertility and therefore each Sephira is pregnant with lessons to teach us. Further, they recall the myth of Persephone and Demeter where Persephone ate pomegranate seeds in the underworld and because of this had to return each winter. They can be seen to symbolise life in death and the continuation of the Spirit during its darkest moments.

Palm Leaves on Backdrop

Palm leaves are a masculine symbol of victory and, along with the pregnant-seeming pomegranate seeds, suggest the balanced nature of the superconscious and hint at its regenerative properties.

Cross on the Chest of the High Priestess

The cross is more or less in the position that the Sephira Tiphareth would be on the Tree of Life on the backdrop. Tiphareth is the place where all the higher energies meet with all the lower ones. Intriguingly it is also the Sephiroth where one meets one's Holy Guardian Angel through whom we may be guided to the Divine (see also Key Six, The Lovers). It is the centre of the Tree and the place of balance and harmony. This is emphasised by the fact that all arms of the cross are equal symbolising balance between the male and female aspects of being (the upright is male, the horizontal female) it also symbolises a balance between positive and negative forces.

Sea Behind Backdrop

On one level this is the great sea of Marah which is part of the symbolism of the Sephira Binah. This sea represents the beginnings of all things, the place where pure energy is first constricted into form. On another level it can be seen as the sea of collective unconsciousness in which all human experiences are to be found. This body of water and its tributaries flows through many of the Tarot keys.

Trailing Gown and Moon

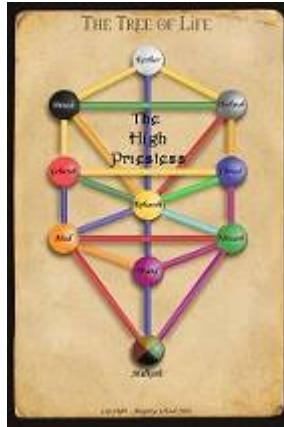
This represents the watery and moon influenced nature of the unconscious that appears in Key Three as a stream. It is through the unconscious that we can approach the superconscious and know the Divine.

Tora Scroll

The Tora scroll is the Divine Law, unopened, as it is not for all to see. It is certainly not available to the casual student, for the High Priestess teaches only to initiates and in secret. The Torah is made up the first five books of the Bible (also known as the Pentateuch) which many Kabbalists believe hold the Master Plans of the Universe. The scroll is partly veiled to show that its meaning will not be revealed merely by study. These mysteries are only knowable through the development of higher consciousness.

Kabbalah

The High Priestess can be assigned to Gimel, the camel, a beast that walks across the hostile desert. The card connects Kether and Tiphareth on the Tree of Life, on which path the abyss of Daath must be crossed.



Planetary Attribute

The Moon which for many cultures is a feminine symbol, is represented here in its most exalted and pure aspect; that of ruling the tides of the unconscious. It can be compared with the Moon as represented in Key Eighteen which has darker and more sinister connotations.

Divinatory Meaning

Connection between the spiritual and the material. Hidden influences at work. Intuition. Unconscious desires and creativity. Fertile ground for ideas. Balance and harmony. Connection from this world to others. Ideas and latent wisdom. Expansion of the soul. Unconscious movement. Spiritual regeneration and survival. Unity of purpose.

Reversed

Negativity. Connections with death. Disharmony. Mental block (stuck in the desert). Entrenchment, fickleness, sorrow.

Key 3: The Empress



The card as a whole

Like the High Priestess the Empress gazes out at her observer. Calm and collected she is sure of her position. She is the goddess of love as well as fertility and can be identified with Venus, Aphrodite, Isis, Demeter, Ceres and Persephone. As a goddess of love and fertility she is concerned with the subtle ebb and flow of life forces between stimulus and reaction. Her realm is physical love, beauty, passion, desire and regeneration. She embraces the relationship between the sexes, the camaraderie of friends and the relationship between teachers and their students. The Empress has lessons to teach the heart as well as the mind, her influence connects the physical and the spiritual planes.

Corn

Corn is the symbol of the corn goddess Demeter (or Ceres) and before her Isis. In the ancient world it was the basis of the staple diet. Her crop is full and ripe. Through her grace nourishment and renewal are assured.

Stream

This is the stream that runs from the High Priestess' gown. It symbolises the manifestation of unconscious thoughts in the physical world.

Cypress Trees/Myrtle Wreath

Cypress trees were sacred to the goddess Venus. Myrtle was also sacred to Venus.

Diadem

The stars represent the twelve signs of the zodiac and dominion of the Macrocosm. Each star has six points, as in the seal of Solomon, and are composed of an upright and an inverted triangle that symbolise the properties of Fire and Water, the chief Elements of creation.

Collar of her Robe and Necklace

A number of commentators mistake the collar of the Empress's robe for a necklace and the nine circles it contains for pearls. They then try to explain that these represent the nine planets. However, Pluto was discovered in 1930, two decades after the publication of the Waite/Smith Tarot, which would make this impossible. It more probably represents the eight known planets and the Sun. Further, on close examination you will see that there is a necklace of seven beads or pearls above the collar. The seven pearls likely stand for the seven magical planets of Sol, Mercury, Venus, Luna, Mars, Jupiter and Saturn, which were used in Golden Dawn magic.

Sceptre

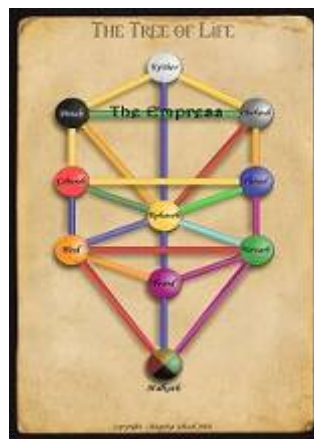
Surmounted by a globe this phallic sceptre represents dominion over fertility and the natural world or the Microcosm.

White Robe with Red Roses

Her clothes represent spiritual purity mixed with passion and desire.

Kabbalah

The Empress can be assigned to the Hebrew letter Daleth, the door. She connects the Sephiroth Chochmah and Binah on the Tree of Life.



Alchemical Property

Salt. Salt is the inactive, negative principle of Nature. Salt is matter that must be energised by Sulphur to maintain the balance of the Universe.

Planetary Attribute

Venus. Venus is the goddess of love and beauty. She represents harmony, unison and relatedness.

Divinatory Meaning

Physical love and beauty. Fertility. Fruition of ideas. Creation and regeneration on the physical plane. Material wealth and happiness. Provision of plenty. Health and vitality, vigour. Passion and desire. Marriage.

Reversed

Luxury, too much of a good thing. Infertility. Loss of wealth. Loss through war and famine. Poverty. Unhappiness.

Research Project and Meditations

Research Project

Try to find out all you can about the Golden Dawn. As has been mentioned throughout this course so far modern Tarot owes much to this organisation.

A good start for your researches would be the official Golden Dawn website at www.hermeticgoldendawn.org where there are a number of pages and resources that are available for you to browse and that will fill in many of the details about Golden Dawn members written of in the lessons. There are a number of unofficial Golden Dawn websites out there and you need to be aware that some of these provide misleading information.

Aside from its history and personalities try to find out what types of things the Golden Dawn teaches. The more you study the Waite/Smith Tarot, or any of the decks listed in Lesson One, the more you will find they contain references to magical practices and theory.

As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

Meditations

How are you finding the meditations are going? Often the hardest things to get right are the most basic. Take a few minutes to review your success. Have you managed to find a satisfactory space and a quiet time? Have you been able to meditate regularly? Have you managed to keep a journal. If you have then that's fantastic and keep it up. If not, ask yourself what is stopping you and think about how you will resolve the problem. It sounds silly perhaps, but many who start out with good intentions find that they get blocked, apathy sets in, and the whole programme of meditations falls by the way side. Although it is possible to just study the cards intellectually it will make for a very dry experience devoid of the benefits that the cards are designed to bestow. The meditations are important; the Tarot functions in part through the unconscious and one of the easiest ways into accessing it is through this method.

This lesson the breathing pattern has been changed and the visualisations are becoming more advanced. Do not worry about this. Remember to read each meditation through a couple of times and expect to have to practice before you are able to perform each visualisation easily.

The Fountain of Colours

This meditation is something of a standard and you may have come across it before. At first glance it may appear to have nothing to do with the Tarot. However this exercise works in a number of ways to enhance your experience of the cards. On one level it will help balance the energies in your body and induce a relaxed state in which to explore this lesson's cards. On another it will begin to make you more aware of colour and its effect on your psyche. Have you ever wondered why the Tarot is coloured the way it is? Colours are part of its symbolism, just as much as the imagery, and are designed to reflect certain truths and meanings, as well as create certain states and responses. Once you have mastered the Fountain of Colours you can combine it with the meditations below.

Light a candle in the meditation space you have chosen. Breathe in for nine, hold for seven and breathe out for nine, this is known as one cycle. Repeat this breathing pattern for a few minutes. You will now perform the Fountain of Colours where you will imagine that sections of your body are bathed in different colours. Try to hold the visualisation for each colour for two cycles (that is breathe in for nine, hold for seven, breathe out for nine and repeat) if this becomes too difficult do not worry, just concentrate on the images of light:

1. First imagine that your body from your feet to your knees is coloured a rich deep brown.
2. Next see that the colour above your knees fades from a rich to a light brown.
3. Now visualise your genital region as being a deep red. Feel life pulse through this region.
4. Gradually the colour fades to a comforting orange as it moves up your body to the region from your pubic mound to your navel.
5. The orange now gives way to a beautiful swirling golden colour that gently whirls around your solar plexus. In this moment and in this place concentrate on feeling safe and well whatever your worries that are outside of this time.
6. Move up now to your chest. The colour changes to a vibrant and healthy green that strengthens and invigorates the structures of your heart and lungs.
7. The healthy green now changes to a marvelous light blue that is clear and flowing. Feel it move up over your throat and lower jaw.
8. The blue now changes to a pleasant violet that bathes the top part of your head.

9. Imagine directly above you that there is a ball of intense white light that energizes and protects you.

10. Slowly draw down this light into your body. Let it flow into you in the region of your third eye in the centre of your forehead.

11. Imagine that it has now traveled to your throat and creates pulsations within the flowing blue.

12. It continues down to your heart and your lungs. From there feel its energy coursing through your blood stream.

13. Next it reaches your solar plexus. See the intense white light mix with the swirling gold.

14. Gradually allow the light to seep back up through your body, back up from your heart and lungs, back up from your throat, back up through your head and finally out through your crown. See the intense white light above you.

15. Become aware of your breathing again. Repeat the pattern of breathing in for nine, holding the breath for seven and breathing out for nine; come to normal consciousness again feeling both refreshed and calm.

Record your feelings and impressions in your journal.

The Veil of the Unconscious

Light a candle in your meditation space. Breathe in for nine, hold for seven and breathe out for nine. Repeat this breathing pattern for a couple of minutes. If you wish you can now perform the Fountain of Colours.

In front of you is a body of calm, gently flowing water. To your left is a bridge just big enough for one person to travel comfortably on. It leads to a small island that you cannot see clearly. The scene is slightly unnerving and you do not know why. However, you cannot turn back and you know that you must walk across. As you cross you are aware of a faint rippling sensation in your mind although you cannot say where this came from or precisely where it is located in your head.

Eventually you reach the island. Everything is bathed in a kind of half light that reminds you of a moon-lit evening. Directly ahead are two columns; the one on the left is dark and the other is light, between these is a cube of rock salt about the size of a chair. You do not know why but you are filled with an urge to sit upon it and yet you are afraid to do so. As you sit down the rippling sensation in the back of your mind becomes much more intense and you feel almost as if your head has turned to gently flowing water that runs down through your body and into the water that surrounds the island. For a few moments you feel as if you are

a part of everything. You are no longer an individual and just part of the flowing energy of life.

Eventually you come to your senses. Slowly walk to the bridge and travel back to the land that you came from. Once on that land look back on the island and know that you can go there whenever you wish.

Become aware of your breathing again. Repeat the pattern of breathing in for nine, holding the breath for seven and breathing out for nine; come to normal consciousness again feeling both refreshed and calm.

Record your feelings and impressions in your journal.

Lesson Three:

The Tarot and The Kabbalah, The Emperor and the Hierophant

Welcome to the class!

In this lesson you will learn about some of the basics of Kabbalah and how it is linked to the Tarot.

You will then study the symbolism of the Emperor and Hierophant cards from the Waite/Smith Tarot deck.

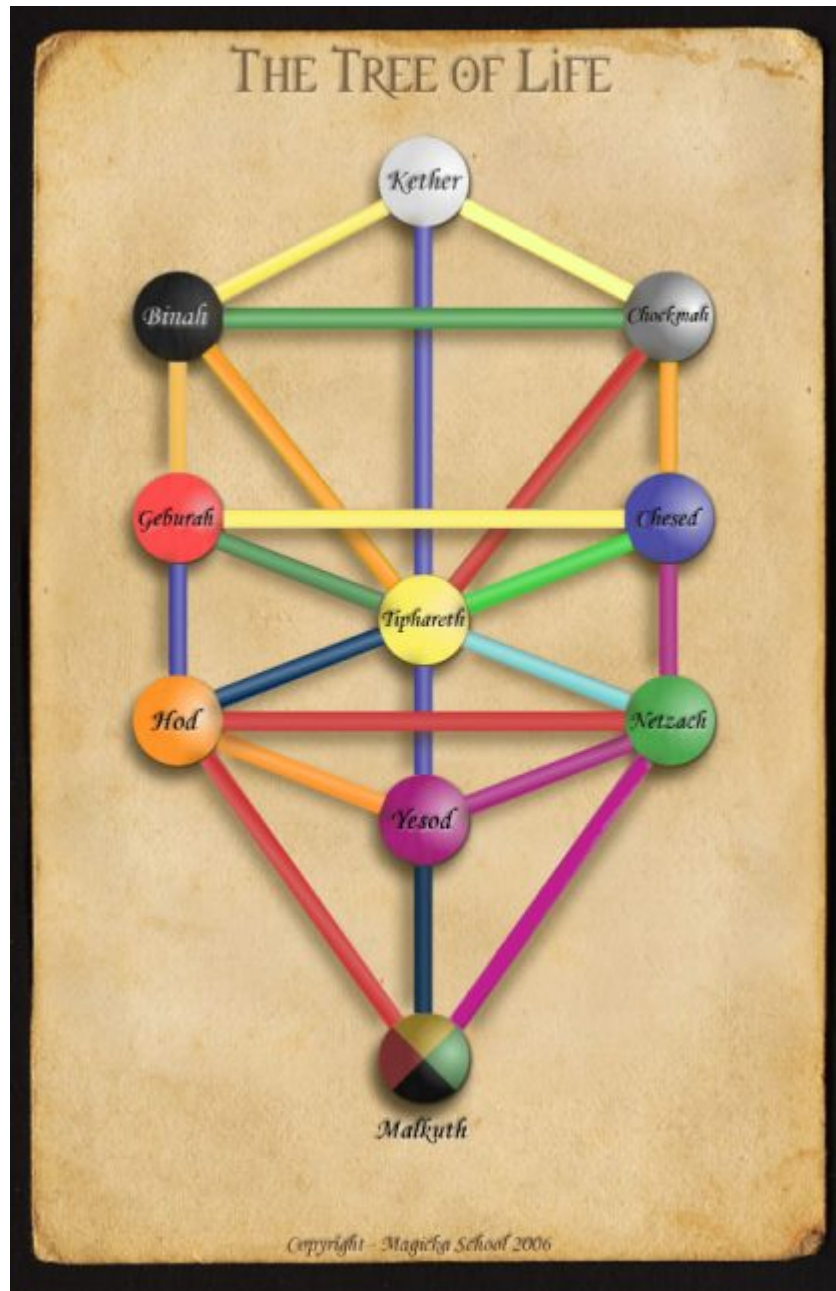
Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

The Tarot and the Kabbalah: A Basic Introduction

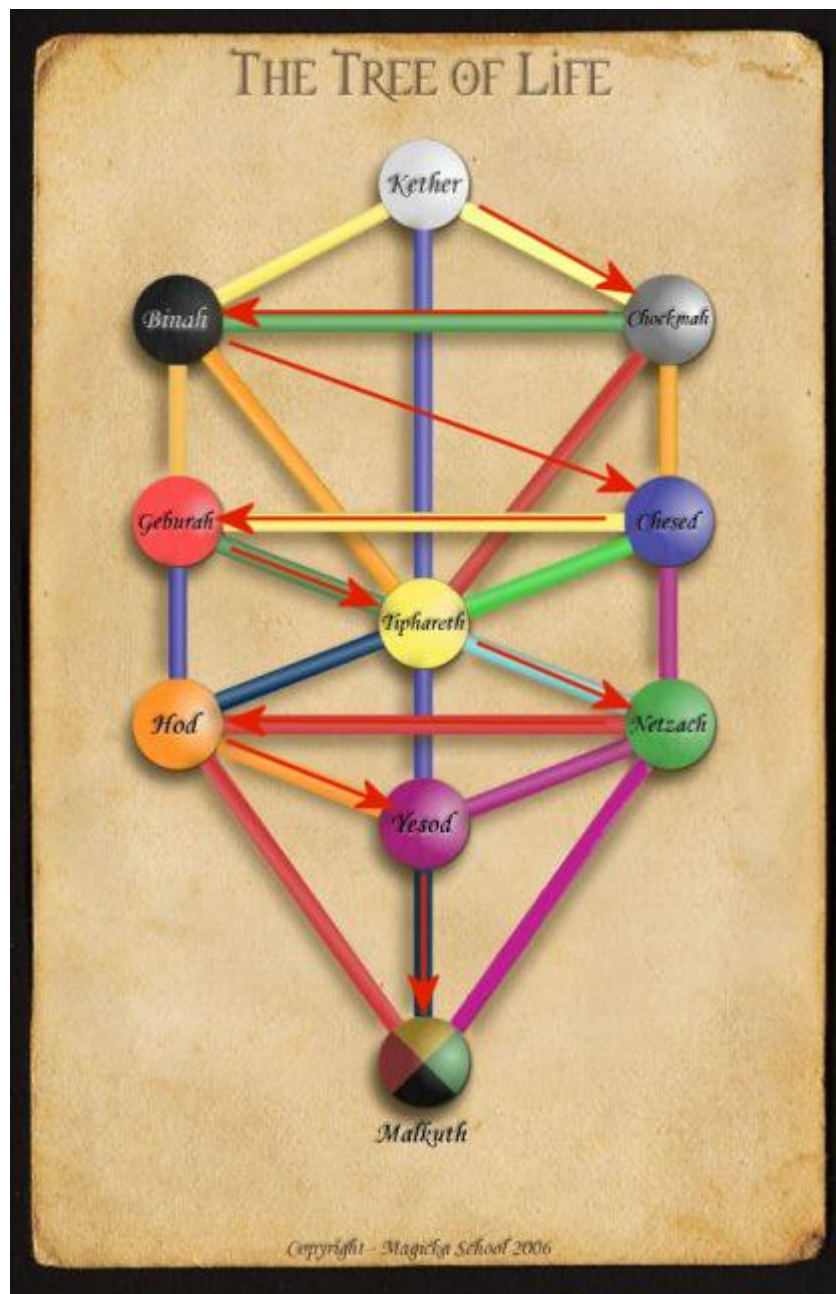
The Waite/Smith Tarot contains many symbolic references to the Kabbalah. The word Kabbalah comes from the word “*Qb*” which means “to receive” or “from mouth to ear” and originally it was an ancient oral Hebraic tradition. Today it has many strains but we shall concentrate solely on how it is seen in the occult world. Here it is used to show how the divine becomes manifest on the material plane and how those on the physical level of existence can reach up towards spirit. There are a number of parts to its practice but the one that concerns us in this lesson is the Unwritten Kabbalah which centres on the great symbol of the Tree of Life:

The Tree of Life



This glyph aims to embody everything in existence. It consists of ten Sephiroth (singular Sephira), or emanations, which represent different forms of divine energy. Between these Sephiroth are twenty two paths through which the divine energy can travel. It journeys both down from the spiritual and up from the material as shown by the Kabbalistic flash diagram:

The Kabbalistic Flash



The Divine energy travels down through the Sephiroth in the manner indicated by the red arrows and back up the same path.

As shown in Chapter Two, Eliphas Levi was the first to write about how the Tarot and the Kabbalah could be connected in his book *Dogme et Rituel de la Haute Magie* (Translated into English by A.E. Waite as *Transcendental Magic*) in 1854

[1]. Levi claimed that all he had revealed was something that had been deliberately woven into the cards from the outset of their creation, which he believed stretched back to the ancient Egyptians [2]. He assigned the Tarot cards to Hebrew letters and stated that through these they were linked to the Kabbalah and the paths on the Tree of Life [3]. This view was taken by the designers of the unpublished Golden Dawn Tarot (although they revised Levi's order of attribution) and has been followed by many who have created decks that are commonly available today such as those by Wang, Cicero, Case and Crowley. Whether A. E. Waite embodied these attributions in his Tarot is a moot point. In one place he is on record as stating that he did not accept that the cards were linked to the Hebrew alphabet [4]. If this is the case, though, it is difficult to see why the Waite/Smith deck contains so many Kabbalistic symbols. However this may be, a large number of authors who write about his cards today link them firmly to the Hebrew alphabet.

Hebrew letter attributions

In the section entitled "Kabbalah" in Magicka School's notes to the individual cards you will have been noticing that they can be assigned to a letter, these letters are assigned to the paths between the Sephiroth. They have a meaning which adds to the overall symbolism of the card:

Card	Hebrew Letter	Hebrew Letter Names	English Equivalent	Path No	Path
The Fool	א	Aleph	Bull	11	Kether (Crown) to Chockmah (Wisdom)
The Magician	ב	Beth	House	12	Kether (Crown) to Binah (Understanding)
The High Priestess	ג	Gimel	Camel	13	Kether (Crown) to Tiphareth (Beauty)
The Empress	ד	Daleth	Door	14	Chockmah (Wisdom) to Binah (Understanding)
The Emperor	ה	He	Window	15	Chockmah (Wisdom) to Tiphareth (Beauty)

The Hierophant	י	Vav	Nail	16	Chockmah (Wisdom) to Chesed (Mercy)
The Lovers	ר	Zayin	Sword	17	Binah (Understanding) to Tiphareth (Beauty)
The Chariot	נ	Cheth	Fence	18	Binah (Understanding) to Geburah (Severity)
Strength	ו	Teth	Serpent	19	Chesed (Mercy) to Geburah (Severity)
The Hermit	ה	Yod	Hand	20	Chesed (Mercy) to Tiphareth (Beauty)
The Wheel of Fortune	ז	Kaph	Palm of the hand	21	Chesed (Mercy) to Netzach (Victory)
Justice	ל	Lamed	Ox goad	22	Geburah (Severity) to Tiphareth (Beauty)
The Hanged Man	מ	Mem	Water	23	Geburah (Severity) to Hod (Glory)
Death	ד	Nun	Fish	24	Tiphareth (Beauty) to Netzach (Victory)
Temperance	ס	Samekh	Prop	25	Tiphareth (Beauty) to Yesod (Foundation)
The Devil	ע	Ayin	Eye	26	Tiphareth (Beauty) to Hod (Glory)
The Tower	פ	Pe	Mouth	27	Netzach (Victory) to Hod (Glory)

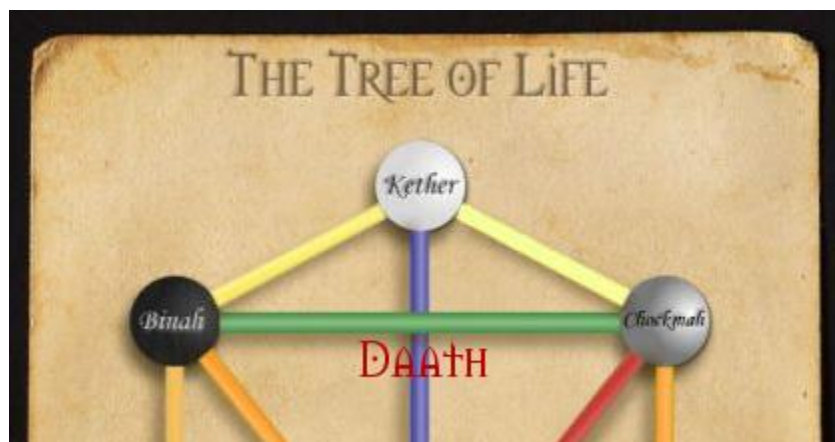
The Star	צ	Tzaddi	Fish hook	28	Netzach (Victory) to Yesod (Foundation)
The Moon	ק	Qoph	Back of head	29	Netzach (Victory) to Malkuth (Kingdom)
The Sun	ר	Resh	Head	30	Hod (Glory) to Yesod (Foundation)
Judgement	ש	Shin	Tooth	31	Hod (Glory) to Malkuth (Kingdom)
The World	ת	Tau	Tau Cross	32	Yesod (Foundation) to Malkuth (Kingdom)

Please note that alternative English titles for the Sephiroth have been given in brackets in the column "Path".

Daath

Between Kether and Tiphareth (but below the path connecting Chockmah and Binah) is Daath, this is sometimes referred to as Knowledge -it is not a Sephira and is perhaps better named a region on the Tree of Life:

Position of Daath



For those of you who wish to pursue the Tarot and the Kabbalah further there are comprehensive explanations and details given across several lessons in our Advanced Online Course as well as our vacation courses.

Key 4 : The Emperor



Description of the card as a whole

The Emperor sits on his throne of stone decorated with four ram's heads. He is dressed in armour and a red cape and robe. He has a long white beard and long white hair. His cheeks are ruddy. On his head he wears a crown, in his left hand he holds a golden globe and in his right a *Crux Anasata* or Cross of Life. Behind him are mountains and a red sky.

The Emperor

The Emperor gazes out directly at his observer, fixing them with his stare; it as if his intentions are fixed on the conscious and rational. The Emperor's surroundings are stark and barren contrasting markedly with those of the Empress in Key Three. He is old and wise but still appears vigorous and in command. He is dressed in a suit of armour as if constantly at the ready for action and war. However, perhaps this armour hides hidden vulnerabilities and a soft centre. The Emperor is the Father made flesh; he dominates the material world and stands for authority, paternity and the rule of law.

Ram's heads

The rams obviously underline the fact the card is assigned to Aries, the cardinal fire sign.

Stone throne

His throne serves to emphasise some of the Emperor's qualities; solid, hard, heavy and unbending.

Sceptre in right hand

The *Crux Anasata* (similar to an Egyptian ankh) is held in the male and active right hand, representing that he holds sway over life and death.

Globe in left hand

The globe of dominion is in the female and passive left hand, which shows that only through the feminine power of love can he have the true power to reign.

Bare mountains

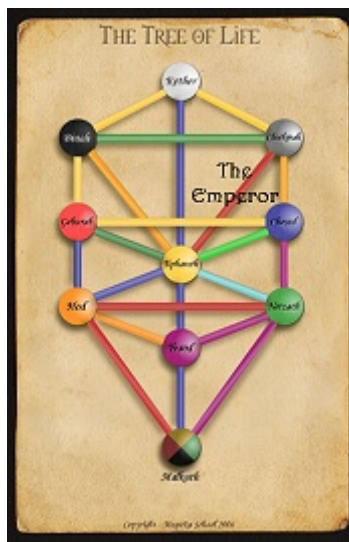
The mountains represent exalted and rarefied heights that are sterile without a feminine influence.

Red robes

His robes are in the colour of Mars (Mars rules Aries) but they also signify desire and passion.

Kabbalah

The Emperor can be attributed to the Hebrew letter “Heh” which means “window”. The Emperor links the Sephiroth Chockmah and Tiphareth on the Tree of Life. There is some debate about this attribution which is revealed in our Advanced Tarot Course.



Alchemical property

Sulphur. Sulphur is the active principle of nature when added to Salt, it promotes the balance of the Universe. It is swift, creative and fiery.

Astrological attribute

See the Kabbalah section above. The Waite/Smith imagery would lead one to conclude that it should be Aries. The Ram's heads on the throne are an obvious pointer and, as has already been stated, the Emperor is undoubtedly a Martian character and in Astrology Mars rules Aries. Aries is the cardinal fire sign and stands for the original cause, or energy rush, that emerged from the primordial forces.

Divinatory meaning

Courage, boldness, action, decisiveness, preparedness. Law and order. Solid foundation. Precision. Leadership, power and authority. Paternity, masculine drive, physical strength. Willingness to take responsibility. Initiative. Sense of security. Discipline and endurance.

Reversed

Sterility. Inflexibility. Hard headedness and hardheartedness. Warlike, argumentative. Loss of control. Hidden vulnerability, a soft centre.

Key 5: The Hierophant



The card as a whole

The Hierophant is a difficult card to interpret as it is full of complex symbolism, and we are only able to offer some tentative suggestions below. The central figure sits upon a throne dressed in red and white, on his head he wears a triple crown and in his left hand he holds a staff. His throne rises between two columns. At his feet are crossed keys and either side of these are two tonsured monks. Previously this card was called The Pope.

The Hierophant

At first glance the Hierophant appears to be God's messenger on Earth for he seems to be dressed in traditional Christian vestments of authority representing conventional spirituality which is passively received. However the name "Hierophant" implies that he is something more than the Christian iconography would suggest. The word is of Greek origin and means "an initiating or presiding priest, an official interpreter of sacred mysteries or any esoteric principle" [5]. In Golden Dawn ceremonial practice he is one of the key officers of the outer order grades. It is therefore likely that Waite intended him to represent occult instruction. The Hierophant is here to teach and show others the way, but perhaps he only offers religion for the masses with its outer forms and rituals. This contrasts markedly with the High Priestess who teaches only in a covert way. The Hierophant probably represents a certain solidity and stability. He gazes out past the observer almost as though he doesn't see them.

The two pillars

The two pillars in this card echo the columns Boaz and Jachin in Key Two, yet here they appear the same and are less vivid and defined. The pillar on the right may represent law and the one on the left the liberty to obey or disobey [6]. It is well to bear in mind that the laws and teachings of conventional spirituality are not the same as the laws and teachings of magic. Conventional spirituality says that we abandon what it offers at our peril. However, occult philosophy teaches us to have direct knowledge of the divine without a church as our intermediary. This is not suitable for everyone and for many a more conventional approach will be of greater benefit.

Waite was also familiar with Eliphas Levi's feelings that the pillars represented the Sephiroth Chockmah and Hod [7]. A Kabbalistic interpretation might be that the pillar on the right represents wisdom while the column on the left is intellect, hinting perhaps at a rational appreciation of the world.

Hierophant's clothes

His inner garments are white and denote spiritual purity, whilst those on top are the red of passion and desire. Note the Christian crosses on his vestments; these represent a male domination of matters of the spirit and should be compared with the cross of balance that the High Priestess wears.

Crossed keys

These are the same keys to be found symbolising the Church of Rome. The Hierophant seems to hold the keys to a conventional and traditional knowledge of the divine. The fact they are gold perhaps shows a masculine dominance of things that lacks the force of feminine creativity.

Two monks

The two monks are tonsured and wear palliums symbolising their union with the Hierophant's church. The garment of one is decorated with the white lilies of thought and the other with the red roses of desire. This symbolism echoes that found in the card of The Magician. It likely means that their mental processes and aspirations are similar [8] except that they have chosen the conventional institution of the church to attempt to know their maker. Levi felt they were representative of the Sephiroth Binah and Netzach [9].

Triple crown

The lower trefoils probably represent the lower material world, the middle ones the formative world and the top tier the creative world [10]. At the top of his crown are three nails representing the realms of spirit, body and soul. The nail in

Hebrew is "Vav" and means union or link. The whole symbol therefore seems to suggest the linking of God/dess to man. Levi asserted the crown represented Kether [11].

Three bar staff in left hand

This image is open to a wide number of interpretations and we give a few below, ultimately the student will need to find one that they consider satisfactory.

The three bars may represent the Catholic Church, the Catholic World and the Catholic heaven. Levi felt they represented the Kabbalistic worlds of Assiah, Yetzirah and Briah [12].

Looked at another way the staff has seven points (two at the end of each level and one at the top). It is therefore possible to link it to a variety of things that appear in sevens. For example, a Christian interpretation might be that it represents the seven deadly sins (lust, covetousness, sloth, gluttony, pride, anger and envy). The fact the staff is held in the left hand might mean that these originate in the unconscious and manifest in the material world. For the Church these sins make one spiritually impure and prevent knowledge of the divine.

A magical interpretation could be that the staff represents the seven Magical Planets (Sol, Mercury, Venus, Luna, Mars, Jupiter and Saturn) and signifies the influence of the heavens on the material world.

Kabbalah

This card can be attributed to the Hebrew letter "Vav", the "nail". A nail is an implement for joining things and many feel that through what the Hierophant represents they are able to join with God/dess. The Hierophant connects the Sephiroth Chockmah and Chesed on the Tree of Life.



Astrological attribute

The Hierophant is attributed to Taurus, the sign of the bull. It is the fixed Earth sign symbolising stability and conviction as well as the retention of possessions, be they worldly or spiritual.

Divinatory meaning

Conventional wisdom. Outward show. Retention of goods, knowledge, ideas and thoughts. Links between the worldly and the spiritual. Orthodoxy. Respect from others. A teacher, a nurturer. Conformist.

Reversed

To be set in tradition. Unable to think out of the box. Clinging to outdated ideas and behaviour. Folly, misplaced pride. Cloying and stultifying. All show and no substance. Non-conformist. Open to new ideas.

Research Project and Exercises

Research Project

How are the Research projects going? The School acknowledges that for many this will be the aspect of the course that it is most difficult to be motivated over as you are left nearly completely on your own. However it is also one of the most important things for you to attempt.

This lesson find out all you can about Christianity. Love it or loathe it this religion has been the bedrock of Western civilisation for a long time. This is an ancient phenomenon that has touched all of us even if we don't subscribe to its beliefs. For instance most of us have been surrounded by the trappings of Christmas and Easter and are familiar with the crucifixion of Christ. Many of our ruling institutions and political boundaries owe something to interaction with church organisations, most notably, of course, the Papacy.

At many points in the Waite/Smith Tarot will you come across imagery reminiscent of the teachings of the Church and its iconography. A great place to start your research would be the *Bible's* Books of *Ezikiel*, *Revelation* and *Genesis*.

Try investigating some of the Catholic Church's affiliated websites such as www.newadvent.org or www.catholicdatabase.com , many are searchable and you can look up some of the Tarot imagery. Try typing in "angels" for example.

Try to decide what the Church attempts to offer by way of spiritual experience. What do you think about what you find out? Do you think the Church has validity? Does it have anything of worth to the world you live in? Again the School does not seek to influence your views one way or another; there are no right or wrong answers to this project.

As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

Meditations

Last lesson you learnt the Fountain of Colours technique. How did you find it? Have you noticed any effect within yourself? Have the meditations helped to deepen your experience of the Tarot? How? The School is always interested to know how the lessons are going and what your experiences with the Tarot are like.

The Emperor's Kingdom

The following meditation is an extremely powerful but simple technique for creating happiness for yourself and those in your life. Used regularly it can have an enormous impact, for by consistently imagining joy for others, and learning to create even small joys in the conscious world, you can have a real effect on yourself and the world around you. This may be difficult to accept at first and all we can say is try it consistently for a month or two and you will likely be amazed with the results.

Light a candle in your meditation space. Breathe in for eight, hold for four, breathe out for eight. Repeat this breathing pattern for a couple of minutes. If you wish you can now perform the Fountain of Colours.

You are sitting high up in a mountain range. The air is pure, clear and invigorating. Below you is the entire world, from such a height you are able to see all things at all times. Take a few moments to survey the scene. What can you see in your world? What things can you bring into life by turning your attention towards them?

You are aware of an immense power within you. You alone make the decision about what you see in your mind's eye, you alone are the ruler of this kingdom. There is no-one else in charge.

Turn your attention to creating a pleasant scene in front of you that includes some people in it. It can be of anything and include anyone that you choose, as long as you are in the scene too. Watch the interplay of yourself, the other people and the objects within it. Notice how you act. What do your actions bring you? What do your actions bring others? In this relaxed state make the scene as positive an experience as you can for those that you are visualising as well as yourself. How is everyone acting now? How do they feel? How are you acting and how do you feel?

Know that you are capable of influencing the world around you in a way that is positive for yourself and others.

Become aware of your breathing again. Repeat the pattern of breathing in for eight, holding the breath for four and breathing out for eight; come to normal consciousness again feeling both refreshed and calm.

Record your feelings and impressions in your journal. Think of one or two simple actions that you can consistently take to create a more positive world for yourself and those around you. Don't start with big things, it is far better to start with one small thing that you can do regularly. This can be as simple as a more sincere good morning to those you greet at work, or a kiss and a hug for your partner

when you return home at the end of the day. Try this one thing that you choose and notice the effect it has. You are the key influence in your life.

The Hierophant

Light a candle in your meditation space. Breathe in for eight, hold for four, and breathe out for eight. Repeat this breathing pattern for a couple of minutes. If you wish you can now perform the Fountain of Colours.

In front of you is a staircase of white marble with gold railings. Walk slowly up these until you reach the top where there is a plinth, on top of which is a finely carved wooden throne inlaid with precious stones. To either side are identical columns that stretch up as far as the eye can see. Between these is a red curtain that you cannot see behind. To your surprise you find that you are wearing the robes and vestments of a great prelate. You sit upon the throne; below you is your life. From your vantage point you can see everything that you have done, everything that has been done to you, and every effect that you have had on the world around you. You have an overwhelming urge to judge these things as being either positive or negative. For once try not to label and judge, merely note what you see. Know that although you cannot alter what has gone before you do not have to judge it.

Now turn your attention to what you see above you. The columns stretch upwards and onwards, you cannot see their ultimate end.

Now turn your attention to the present moment. Know that you can see, touch and alter things in the now. It is here that you can impact and change the world; it is here that you can nurture your life and spirituality.

Become aware of your breathing again. Repeat the pattern of breathing in for eight, holding the breath for four and breathing out for eight; come to normal consciousness again feeling both refreshed and calm.

Record your feelings and impressions in your journal.

Lesson Four:

The Tarot and Astrology, The Lovers and The Chariot

Welcome to the class!

In this lesson you will learn about some of the astrological attributions of the Major Arcana.

You will then study the symbolism of the Lovers and Chariot cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

The Tarot and Astrology

All of the cards of the Tarot influenced by the Golden Dawn have astrological attributions. In this beginner's lesson you will learn about some of them with regard to the Major Arcana. These cards are variously attributed to signs of the zodiac and the planets. The attributions should be seen as adding meaning to the cards; the more you know about them the more you will see into the card's significance. The Waite/Smith deck seems to follow the Golden Dawn attributions which assign seven of the planets and all twelve star signs to the cards. The Golden Dawn system of magic generally uses what are known as the Magical Planets, these are Sol (the Sun), Mercury, Venus, Luna (the Moon), Mars, Saturn and Jupiter. However, not every Tarot deck or Tarotist assigns astrological information in the same way and you should be aware that they can be used slightly differently; for example, BOTA assigns all nine planets to the Major Arcana [1].

The attributions are given in the table below, for ease of use the Planets are in bold type:

The Main Astrological Attributions of the Major Arcana

Card	Astrological Attribution	Symbol
The Fool		
The Magician	Mercury	☿
The High Priestess	Luna	☾
The Empress	Venus	♀
The Emperor	Aries	♈
The Hierophant	Taurus	♉
The Lovers	Gemini	♊
The Chariot	Cancer	♋
Strength	Leo	♌
The Hermit	Virgo	♍
The Wheel of Fortune	Jupiter	♃
Justice	Libra	♎
The Hanged Man		
Death	Scorpio	♏
Temperance	Sagittarius	♐
The Devil	Capricorn	♑
The Tower	Mars	♂
The Star	Aquarius	♒
The Moon	Pisces	♓
The Sun	Sol	☼
Judgement		
The World	Saturn	♄

On examining this list you will notice that some cards do not have an astrological attribution at all. This is because the Fool, The Hanged Man and Judgement are attributed to the Elements. The Fool is Air, The Hanged Man Water and Judgement is Fire. The World (or Universe card) is attributed to Earth as well as Saturn.

The star signs are in order from Aries, the sign of the Spring Equinox, to Pisces.

The Waite/Smith Tarot does not carry any symbols on the card edges although you will find that some of the cards contain the symbols within their imagery.

In the breakdown of the card symbols contained in each of the Beginner's Course lessons you will find comments on some of the meanings that the astrological attributions bring the cards. However, those that are keen will go away and research the symbolic meanings of the planets and find out about the star signs for themselves. This information can then be set in the general context of the card and will add many layers of meaning.

If you wish, when you have finished the basic lessons, you will find a number of detailed sessions about the Tarot and astrology in our Advanced Tarot Course or on our study vacations.

Key 6: The Lovers



The card as a whole

A man and a woman stand in the foreground in front of two different trees; the one behind the woman has a serpent coiled round it. The roots of the trees are joined and lay between the figures on the ground. A mountain rises at the back. Above are clouds, an angel and a large Sun-like orb.

Naked man and woman

The two figures may be seen as *The Bible's* Adam and Eve who were the children of God and the first humans to walk the Earth. Their story is one of the most famous in *The Bible* and is part of the creation story outlined in *Genesis*. They are completely naked and this is intended to denote innocence, openness and purity. In biblical terms this scene must be before the Fall, as they have not yet learnt to be ashamed of their nakedness and have nothing to hide. The man can also be seen to represent consciousness and the woman the unconscious. Notice that the man gazes at the woman and she in turn looks upwards to the angel. The angel is an intermediary between the material and spiritual planes. The whole image seems to be suggesting that the way to super-consciousness and Spirit is through the conscious manipulation of unconscious forces and the help of an angel (see below) or spiritual guide.

The two trees

Behind the woman stands the Tree of Knowledge, which bears the fruits of the five senses. Eating from the Tree of Knowledge meant that Adam and Eve became cognisant of the difference between good and evil and that in this sense

they became god-like. Behind the man is the Biblical (and not Kabbalistic) Tree of Life, had they eaten from this Adam and Eve would have become immortal. The tree has twelve leaves, each leaf having three nodes. These may be taken to represent the twelve signs of the zodiac each divided into their three decans.

Serpent

The snake was the tempter of the Garden of Eden. It is winding round the Tree of Knowledge and perhaps signifies that temptation comes from the five senses which the apples represent. On another level the serpent is a symbol of the never ending cycle of life and vitality.

Angel

Traditionally this card carries a cupid-like figure that may be taken to be Eros; however the Waite/Smith card bears an angel. In occult Kabbalistic teachings the Holy Guardian Angel resides in the Sephira Tiphareth on the Tree of Life and acts as a guide and an intermediary between the individual and the divine. The Archangel Raphael [2] is assigned to this Sephira and it is therefore reasonable to assume that it is he who is represented in this card. In angel lore he is one of the seven chief angels. His titles include The Semitic God of Air and Regent of the Sun. Traditionally he has special charge of protecting the innocent and travellers, he is also known as the angel of healing. In the Golden Dawn system of magic Raphael is the Archangel of the East and Air.

Mountain

Figures at the base of a mountain suggest a goal that has yet to be achieved.

Sun

The Sun represents the spiritual source descending through the Angel to man.

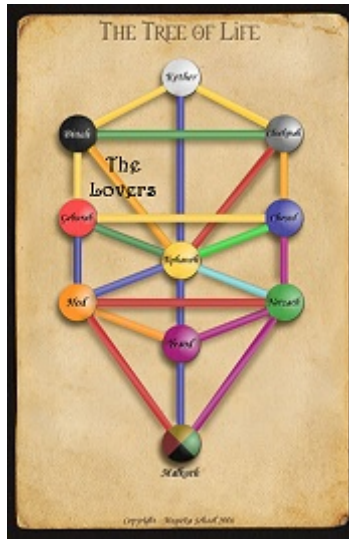
Astrological attribute

The card is attributed to Gemini. The twins suggest creative duality. They are humankind's conscious and unconscious forces. In their broadest sense they are the positive and negative energies of life.

Kabbalah

This card can be attributed to the Hebrew letter "Zayin" (also spelt Zain) which means "sword". With a sword we are able to kill, we cut in two and we divide. It is an elemental weapon of Air and represents the intellect with which we discriminate. It implies decisiveness and decision, for once a sword is used there is no going back. However, the sword also implies the process of synthesis for by

dividing and discriminating we chop things into manageable pieces that we are then able to assimilate. The card connects the Sephiroth Binah and Tiphareth on the Tree of Life.



Divinatory meaning

Union of the sexes. Coming together of minds. The process of individuation. Contact with the Godhead. Inspiration. Love. Innocence. Male and female in balance.

Reversed

Temptation. Expulsion. Conflict between conscious and unconscious desires. Loss of innocence.

Key 7: The Chariot



Description of the card as a whole

A man rides a chariot pulled by two sphinxes (one black the other white) [3]. He wears a crown, a wreath, armour, a belt embedded with symbols and an apron with strange designs. In his right hand he appears to hold a wand or perhaps a spear. The man appears to be set into the chariot which looks as though it is made of stone. The top of the chariot is covered with a canopy of stars. The chariot seems to be travelling away from a city which lies in front of a river. The man gazes out of the card fixed on his journey.

Two sphinxes

In Egyptian mythology, sphinxes were equated with guardian deities and were represented with the body of a lion and the head of a ram or a man. The most famous of all sphinxes is, of course, the Great Sphinx of Giza guarding the mysteries of the pyramids in Egypt.

However, in Greek mythology, the sphinx is a monster with the head and breasts of a woman, the body of a lion, and the wings of a bird. Lying crouched on a rock, she accosted all who were about to enter the city of Thebes by asking them a riddle: "What is it that has four feet in the morning, two at noon, and three at night?" If they could not solve the riddle, she killed them. When Oedipus solved the riddle by answering, "Man, who crawls on four limbs as a baby, walks upright on two as an adult, and walks with the aid of a stick in old age", the sphinx committed suicide.

In this Key the sphinxes are reminiscent of the columns Boaz and Jachin, the passive and active principles of life. These are pulling in opposite directions but are unified under the Charioteer who commands both life forces which pull him away from civilisation and the known world on his spiritual journey.

Chariot

The chariot is open to a number of possible interpretations. It may represent the human personality in that it could be a vehicle for self-expression. However, the Charioteer is physically set into this as if bound by its construction. This seems to suggest that he must master his destiny in the conscious concrete world before travelling into the realms of the unconscious.

On another level the block may symbolise the Universe (recalling the Cube of Space found in The High Priestess card) through which the figure of the Charioteer is made manifest. Case asserts that its grey colour ties it to the concept of Wisdom [4].

The chariot may also represent the four pillars of the Universe.

The chariot's overall shape "fences-in" the Charioteer which fits well with its Kabbalistic letter attribution to "Cheth" (see below).

At the chariot's front are the Hindu symbols of the Yoni and Lingham, the female and male. Above this symbol are the wings of inspiration.

Charioteer

The Charioteer is going out from the city to prove himself. He has protective breast and shoulder plates. His shoulder armour is in the shape of the waxing and waning moon. The face of the moon on the left shoulder appears to be smiling, while that on the right appears sad. On one level these represent the positive and negative influences that have weighed on the individual's life. The Charioteer carries a staff or spear reminiscent of the magician's wand in his right hand; this shows that he consciously directs his power. On his chest he carries the symbol of the quaternary; the strength of the four pillars of the Universe. On his head he wears an eight-pointed star, which perhaps represents his journey's end of reaching the Divine.

Walled city

The walled city is a symbol of protected and protecting civilisation and a known and ordered way of living. It is also a symbol of controlling and limiting human activity from which the Charioteer must break free by forging his own path to acquire spiritual knowledge and mastery.

River

The river likely represents the unconscious. The Charioteer has decided to ignore this means of transport for the moment; other cards later in the Tarot sequence represent the descent into water. Nonetheless mastery of the unconscious is crucial for through it the Divine can be approached.

Starred canopy

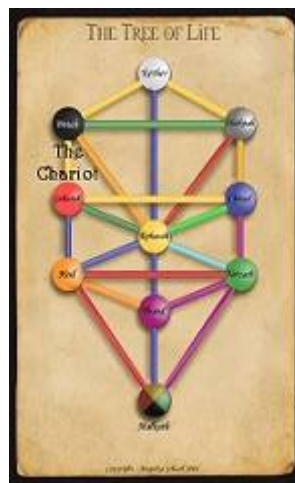
This represents the Cosmos, the only map the Charioteer needs to guide him on his journey. It perhaps also means that his fate is dependent on the mercy of the stars.

Astrological attribute

The Chariot card is attributed to Cancer, cardinal sign of the Element Water. The crab is an amphibious creature, capable of travelling on both land and under water. In allegorical terms this shows that the Charioteer and, indeed, all humans, are equally able to traverse the conscious and unconscious realms. The crab is also hard on the outside and soft on the inside showing that we all have a vulnerable nature that is sensitive and emotional. At this stage of spiritual development armour is needed for protection but later developments will rid us of the need of such things.

Kabbalah

This card can be assigned to the Hebrew letter "Cheth" which means "fence". A fence is something deliberately placed to limit or protect, it is a boundary and thus in the sense of the card the Charioteer represents an attempt to break free from limitations imposed by others. The Chariot joins the Sephiroth Binah and Geburah on the Tree of Life.



Divinatory meaning

A new venture. Venturing forth. Journey away from the known. Exploring new horizons. Mastery of life's forces and forging a new path to fulfilment. Triumph over ill health. Triumph over enemies including one's lower passions.

Reversed

At the mercy of the stars. Stuck in a rut. Lack of movement in life. Restlessness. Desire for change. Unethical thinking.

Research Project and Exercises

Research Project

Over the next two weeks the School would like you to find out all about the symbolic meaning of the planets as well as the general character of the star signs. If you find that this is too much work to fit into your schedule then concentrate solely on the planets. People generally tend to have more knowledge in their heads about star signs anyway, as they are often aware of this information in newspapers and magazines, and in many instances know the qualities of the star signs of their family.

You don't have to become an expert at astrology but a good grounding in its basics is essential to unlocking some of the Tarot's deeper meanings. Not only will this fascinating subject broaden your knowledge of the cards and magical philosophy, but you will find that it will increase your appreciation of religion, art, literature and music for there are many references to astrology contained in famous artistic works. For example, there are astrological references in the works of *The Bible*, *The Koran*, Shakespeare, Goya, Joni Mitchell, Pink Floyd, Holst, Botticelli and the Greek Myths. The list could go on for ever. Further, did you know that some of the key battles in history were fought because those that waged them believed that the stars were favourable, or that many well known figures who have shaped our lives throughout history have consulted astrologers? The fact is that the symbols of astrology, and the movements of the planets and the stars, have had a profound affect on our collective imaginations throughout history, regardless of whether or not one believes in astrology as a working system.

As you carry out this research ask yourself if you believe that the stars and planets influence living things on our Earth. How far do they influence events? Can they alter who we are and the things we do and think? Two heavenly bodies obviously have a profound affect on us for we could not live without the energy from the Sun, and the Moon affects the tides and reproductive cycles in many animals and plants. Further, the Sun regulates the hours we keep and affects the things we do -ever been sunbathing or had a day at the beach? Sunlight also affects our physiology; some people become depressed without it and we all need the Sun's rays to produce vitamin D. But how far does Saturn influence our lives do you think, or the constellation of Aries? Can the stars really affect politics, wars or earthquakes?

Beyond this what is the value of astrology as a set of poetic symbols that provide us with a way of categorising various traits and behaviours. Ever been in a *sunny* mood? Have you experienced being *saturnine* or *mercurial* or someone acting like a *lunatic*? Heard of *martial* law?

One of the most effective ways of keeping notes on this subject is to make a brainstorm for each planet or star sign. Put the word in the centre of a page and add notes around it. Over the space of a few days, you will find that you have a spider's web of many relevant things that you can come back and add to as you find out more.

As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

Meditations

This lesson we are going to depart from the format you have been used to so far of using visualisations set by the school. In this lesson we will give you the general area to meditate on but the images will be wholly your own.

The Lovers

For the first week during your meditation period put yourself in a relaxed state using any breathing pattern that you have found beneficial and perform the Fountain of Colours. From there begin to think about the forces in life that are outside of you, but that influence the things you do. The first time you do this concentrate on those who you share your life with in an immediate sense. Who are you close to and how do they affect who you are? If you have one, start with meditating on the influence of your lover. In later meditations broaden this out to friends, colleagues and acquaintances. Throughout the meditations it is important to realise that in many instances you will have attached value judgements to what people have done, some of these you will have perceived as positive, some as neutral and some as negative. Be aware of what category you have assigned their influences to, record these in your journal at the end of each meditation.

On one level we are composite beings influenced by forces that we categorise into positive and negative, but at heart we are spiritual creatures and therefore in charge of our own destinies. This is one of the essential and most profound messages of the Tarot. It is not an easy lesson to learn and many of us believe that life is something that happens to us and is out of our control. Some site a bad experience or set of bad experiences that they had as a child as the reason for this belief, others believe it because over the years it has simply become ingrained by their experience of life. Whilst no-one seeks to minimise suffering, or play down its importance, the fact of the matter is that it is possible to consciously decide to take charge of one's destiny. It is important to realise that we alone have the keys to our freedom and that rarely are they handed to us.

The Chariot

Once we begin to notice the affect of things around us we can begin to consciously take charge of our destiny. On one level this is what the Chariot card represents, as the Charioteer rides out to forge his own life away from the controlling and limiting influences of the walled city.

Again for the second week we would like you to put yourself in a relaxed state using any breathing pattern that you have found beneficial and the Fountain of Colours exercise.

From there begin to meditate on where you want to go with your own life. Whether you are in your teens or your seventies you still have time left on the planet. What do you wish to achieve in the rest of your life? During your first meditation on this subject try to think of the areas of your life that you would be interested in consciously shaping. There is no right area for you to start in; you may wish to take charge of your destiny at work, in a relationship, in a hobby or in your education. It may be in none of these areas but, whatever it is, you have the responsibility of deciding for yourself.

Over the rest of the week use your imagination and visualise exactly what it is that you would like to do. All things that we consciously take charge of start with a dream and dreams come from our imagination.

With both these meditations it is very important to keep detailed notes as you are creating a record that will help you to gain a greater awareness of the world around you as well as the keys to controlling and influencing it.

Lesson Five:

Spiritual Psychology, Strength and the Hermit

Welcome to the class!

In this lesson you will learn about some of the basics of spiritual psychology and how it relates to the Tarot.

You will then study the symbolism of the Strength and Hermit cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

Spiritual Psychology and the Tarot

The Tarot is a storehouse of symbols that can be related to human psychology and the many facets that make up a human being. When read in this way the symbols of the Waite/Smith, or indeed many other Tarots, show the way to self-improvement ultimately leading to realising oneself as a spiritual creature. It should be emphasised that Waite would not necessarily have agreed with this style of interpretation as many of today's psychological ideas would not have existed in the early 1900s when the deck was conceived and first produced. However, many now make such connections to his Tarot and others more ancient. In the section of the School's lessons that deal with the symbolism of the cards you will come across many terms from psychology such as consciousness, the unconscious, the personal unconscious, the collective unconscious, the super-conscious, the shadow, the ego and the persona. It is time now to learn what these mean and set them into context.

The Nature of Consciousness: Constituent Parts

According to Jungian psychology our consciousness is made up of two parts: our ego and our persona [1]. The ego is what we think we are and our persona is the personality that we pretend to be. Neither of them is wholly the real us for we all have what Jungians term a shadow. The shadow is the part of us that we deny, either because we find it objectionable or because it does not correlate with our self image. This part of ourselves we suppress into our personal unconscious

and don't let see the light of day. As you will begin to learn from cards such as Temperance, The Devil, The Star and The Moon one of our tasks is to truly master and harmonise the many sides to what we call "ourselves".

The Nature of the Unconscious, Part One: The Personal Unconscious

Below the threshold of our consciousness exists our unconscious. This is the place all information that we do not consciously access resides. One aspect of this is our personal unconscious. In terms of physiology this is the level of being that regulates our heart beat and blood flow, the cycles of repair and growth, our digestion, usually our breathing and so on. This is also the place where all the memories of things we have forgotten are stored. It is the place that produces our dreams and it is also the realm to which our shadow has been banished.

One of the things that the Tarot teaches us is that we must descend into this personal subterranean world if we are to eventually reach up to spiritual light. Not only must we acknowledge the contents of this world but we must learn to master it. Three of the most important things that we need to do to this end are listed below:

1. We must learn to confront our shadow by finding a way to integrate it harmoniously into our consciousness by correcting and embracing it. To leave it repressed and isolated from consciousness means that it can never be corrected and could even be dangerous as it can burst out in unexpected ways that can be difficult to control.
2. Beyond this we must learn to respect our dreams as many of them find their way into our conscious minds for a reason. They are made up of symbols that provide us with personal messages and insights; they are a way of understanding ourselves better and on a deeper level. It is for this reason that many occult schools ask their students to keep dream diaries.
3. Through meditation we can consciously access our past memories that we have forgotten and we can learn to view our memories more positively.

The Nature of the Unconscious, Part Two: The Collective Unconscious

Below the level of our personal unconscious lies the collective unconscious. Here inhabit the experiences of life embedded throughout human history. This stratum of consciousness is likely common to many mammals and has been shown by scientists to exist in cats. Appalling as it will seem to many, cats reared in a laboratory had the part of their brain removed that prevents them from acting out dreams. These cats had never left the windowless room that they had been born in and had never seen any other living creature. However, the actions that they carried out in their sleep were identical to cats that hunt birds in the outside world [2]. This indicates that the cats had memories and patterns of behaviour that

were inherited. However, these ways of being existed below the level of the cats' waking consciousness.

One of the lessons of occult philosophy and of the Tarot is that ultimately all existence is one. This is echoed in psychology, where it is believed that at a deep level humans are connected by a great sea of collective memories containing all human knowledge and all human behaviour. On a conscious level we are individuals, but in the unconscious we are at some level all connected. Further, it may be that this repository of information stretches back beyond the evolution of humans, down through the creatures that we evolved from, back to the Great Mother of our planet, the oceans themselves.

The collective unconscious is the realm of the archetypes. Here exist powerful images that have the ability to transform and illumine; they are found in all cultures at all times and have a commonality of purpose. We are all familiar with the wise old person, the sun-child, the magician, the gods and goddesses of wisdom and destruction, the powerful monarch and so on. It is important to realise that Jung felt archetypes exist eternally and independently of any individual within the collective unconscious. Obviously the Major Arcana of the Tarot is bursting with such symbols and used with care they can lead us to a full awareness of ourselves as we meditate and reflect upon the message that they have for us.

The Super-conscious

So far much of what you have learnt with regard to the psyche can be found in any good book on Jungian psychology. However, modern occultism posits other levels of consciousness in addition to those so far discussed; that of the Super-conscious and the Higher Self. These are based on the ideas of the Italian psychologist Roberto Assagioli (1888-1975) [3]. According to him the Higher Self is above the thoughts of the mind or sensations of the body and is where all personal energy and consciousness derive. The Super-conscious contains higher intuitions, latent psychic functions and spiritual energies. For the occult world Super-consciousness can be seen as the divine energy from which we all originate and which we all carry a spark of within ourselves. To reach this level of Spirit is not possible merely by our own efforts. One of the messages of the Tarot is that we must make contact with our Holy Guardian Angel who can be regarded as an archetypal image of the Higher Self and can be seen to be represented by the Temperance card. This is only possible when we learn through meditation to travel through the unconscious and meet with this powerful image. The Angel is our spirit guide and our connection with the divine; through its guidance we can know oneness with the creator of all. Such a communion is the product of advanced Kabbalistic or magical endeavour, the techniques of which we will not go in to here.

Conclusion

“Know thyself” is the first tenet of many esoteric traditions stretching from antiquity to the present day. In this brief introduction you have learnt of the composite parts of the human psyche which will allow you to further your voyage of self discovery. This outline will be of use in studying the Tarot for it can be seen as embodying many aspects of human psychology and provides a map of psychological and spiritual development.

Key 8: Strength



Description of the card as a whole

A woman dressed in a white robe appears to be closing the jaws of a red lion with a firm but gentle movement. Above her head is a lemniscate. She is crowned with leaves and red flowers. Around her waist is a garland of red roses. In the background are woods, plains and mountains.

Scarlet lion

The lion is the most powerful of the zodiac signs and is also one of the four Kerubs representing Fire (You will find more detailed information on the Kerubs in the notes to the Wheel of Fortune card next lesson). Astrologically the Sun is his master. He is also, of course, the king of the beasts and represents physical power and the physical world. In alchemy a red lion can be a symbol of Sulphur purified by its joining with Mercury, the lion can perhaps therefore be seen to represent a kind of fiery and communicative energy.

Woman in white

The woman has mastery over all that the lion represents. She is not at the mercy of the stars or fiery passions. She is also in command of the physical world that surrounds her. To be in command of the world implies ability at using one's mind to create positive experiences. We all have the power to bring things into reality that we have imagined and these ideas rise out of the unconscious. We imagine a mode of action and then will and focus ourselves to take up a course, to get that job, to go on a cruise and so on. Many of us though do not use these powers consistently; yet alone learn to develop them. We feel victims of circumstance, driven by fate and overwhelmed by other personalities. However, correctly used

and developed, our powers of imagination and will are in fact our greatest or strongest attributes. It is the attainment of consciously using this power to influence our lives that this card represents. However, the further goal is to develop this power so that in fact we are able to influence all things to our advantage at any time; this god-like ability is one of the goals of Magic.

White dress

As elsewhere in the Tarot the fact that the woman is dressed in white denotes spiritual purity, here it may also indicate virginity. The sign of Leo is followed by that of Virgo and it is in September at the autumn equinox that the power of the Sun wanes during the reign of the virgin.

Garland of red roses

These represent a union of desires focusing on spiritual power.

Lemniscate

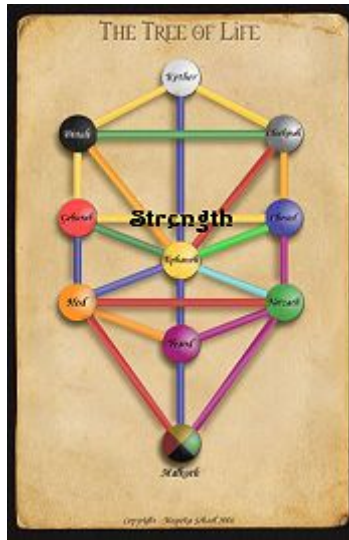
The lemniscate is a symbol of the eternal. In this card it represents the channeling of eternal and infinite spiritual power through the woman. A consciousness that recognises the strength of eternity does not worry about ultimate barriers or resistance. This symbol also appears on Key One and denotes a relationship between the two cards in that they are both aware of the need to harness the power of the divine in controlling their environments. The Tarot's message seems to be that it is essential to have gained self-mastery by being aware of our spiritual nature and using the powers of imagination, will and love on the physical plane. Once we have learnt to do that we can then learn to use the same skills on the non-physical planes and this process is represented in later Tarot keys.

Astrological Symbol

The card is attributed to Leo. Leo is the most powerful zodiacal sign and is famous as a symbol of power, courage and honesty.

Kabbalah

This card can be assigned to the Hebrew letter "Teth" which means "serpent". The serpent represents the tempter of Eden but is also a symbol of eternal life and vitality. The card connects the Sephiroth Chesed and Geburah on the Tree of Life.



Divinatory Meaning

A powerfully positive card. Bestial desires conquered. Courage and strength. Love over hate. Moral force. Power.

Reversed

Lack of moral force. Abuse of power. Weakness.

Key 9: The Hermit



The card as a whole

A man with a white beard and grey cloak stands on a high peak looking down. He looks like an archetypal wizard. There is nothing above him. In his left hand he holds a staff, in his right hand is a lamp containing a bright six pointed star. The night is dark and it is as if he is illuminating those below him.

Man with a beard

His white beard denotes age and wisdom. He is dressed in simple plain clothes rather like a monk's cowl, this shows a lack of artifice; he is plain living and his concentration is on the spiritual and not on the material. He is full of inner wisdom and light. The hermit is Father Wisdom; he is the highest form of Mercury; the Logos or Divine Word. Therefore, in some sense, he embodies the power of the creation of all worlds.

Staff in left hand

This represents control of the forces of the unconscious.

Lamp in right hand

The lamp shows a conscious desire to show others the way.

Mountain peak

Mountains represent lofty heights of learning and spiritual attainment. The mountains are white to emphasise concentration on pure thought, science and knowledge.

Six pointed star

The six pointed Star of Solomon denotes wisdom. The star contains two triangles, the one pointing upwards for the element of Fire, the one pointing downwards for the element of Water. It was from these two elements that the other two were made, they are the essential duality underlying all creation.

Dark background

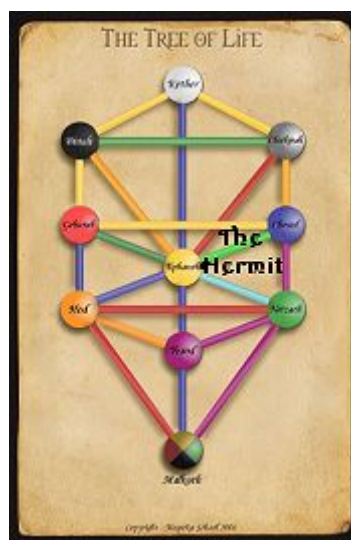
The dark background symbolises spiritual darkness into which we may all fall if we are not shown the way.

Astrological attribute

The Hermit is attributed to Virgo. Here it is a symbol of fertility in its most exalted sense; the fertility of ideas. Virgo is ruled by Mercury. The Hermit is both nurturing and communicating to those who seek him out.

Kabbalah

This card can be assigned to the Hebrew letter “Yod” which means “hand”. It is with our hands, perhaps more than any other part of our body, that we create and make our desires manifest. In this sense they are central to the magical process and spirituality. The card connects the Sephiroth Tiphareth and Chesed on the Tree of Life.



Alchemical property

The Hermit card is a mixture of Earth, Mercury and Sol. Earth denotes fertility, Mercury communication and Sol spiritual fire. He is the archetypal guardian of the Light and reminds one of Tolkien's fictional creation of Gandalf in *The Lord of the Rings*.

Divinatory meaning

Illumination. Light shed on a matter. Light at the end of a tunnel. Guidance. Hope. Shown the right path. Wisdom. Inner light. A journey necessary to gain knowledge. Precise, reliable.

Reversed

Ignorance. False paths. Up a blind alley. Immaturity. Foolish vices.

Research Project and Exercises

Research Project

Over the next two weeks the School would like you to find out about C. G. Jung. Jung is a pivotal figure in the development of psychology and was interested in many things that are often placed under the heading of the occult. For those interested in the Tarot he has much of interest to say as subjects he wrote about include astrology, alchemy, divination, symbols, the human psyche and personality types.

Some good starting points are included in the reading list at the end of the lesson and there are many internet sites that contain information about him.

As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

Meditations

Now that you have learnt something about spiritual psychology you will begin to consciously use this knowledge during your meditations so that you can begin to learn more about yourself. The following meditations relate to The Hermit and Justice card (which you will be studying next lesson). As we have seen The Hermit card represents wisdom and one of the bases of this is self knowledge. It can only be achieved if we are not too hard on judging ourselves (the Justice card) for when we feel in danger of being judged harshly we are apt to want to hide things.

The Ego

As you learnt above the Ego is what you think you are. For many it has pejorative connotations, “an inflated ego” and “you’re egotistical” are negative labeling phrases that we are all familiar with. Try to put these thoughts to one side. Used as a psychological term the ego is neither “good” or “bad”, it is simply a way of describing a facet of ourselves.

For the first week during your meditation period put yourself in a relaxed state using any breathing pattern that you have found beneficial and perform the Fountain of Colours. From there begin to think about yourself, who do you believe you are? Try to be as honest as possible; this is not about who you would like to be or how you think others perceive you. Exploring this is not always as easy as it seems; some of you may struggle, having rarely considered who you are, whilst others will find it relatively easy.

Think of the words that you label yourself with. What do each of these words mean? If you think of yourself as kind, what does that word signify and how does your kindness manifest itself? Come up with some examples. Similarly, if you think of yourself as a bad person what does that mean and what examples can you think of?

It is likely that if you are honest with yourself you can come up with a list of personality traits that can be judged as being both “positive” and “negative”. It is an extremely rare person that considers them self to be either wholly one thing or another. Notice that you make value judgements about who you are and that you may have been doing this unconsciously. The time has now come where you are starting to consciously observe this process and later you will begin to control it.

As the week progresses meditate on why you consider certain things you do and think to be “positive” or “negative”. For example, you may feel that you talk too much about yourself in social situations. What has led you to believe that this is a bad thing? Has someone told you that this is the case in the past? Or is it because you have noticed bored expressions? Do you believe it to be the case? Likewise, if you think you are generous to your family what has led you to believe that this is a good thing? Have people told you it's the case or have you noticed people responding positively to your acts of generosity? Is it because you believe that generosity equals goodness, and if it is where did you get that notion from? There are many possible scenarios to consider, try to think of at least four.

When you have finished the session, record your thoughts in your journal. Remember there are no right or wrong answers to any of your thoughts about your ego. The exercise is merely designed to get you thinking on a deeper level about yourself than you may be used to doing, and that is all.

The Persona

As you learnt above the Persona is the person that you pretend to be. Some of you will be opposed to the idea that you are capable of “pretending” to be anything other than what you are. However, many of you will recognise that you wear a social mask at work, with your friends and perhaps even with those closest to you. We all choose to display different sides of ourselves in different situations and for many of us this is an unconscious process. Again try not to see this as being a positive or negative thing; it is just a fact of our psychology.

For the second week during your meditation period put yourself in a relaxed state using any breathing pattern that you have found beneficial and perform the Fountain of Colours. From there, begin to think about who you pretend to be in a variety of circumstances. For example, an essentially timid person may have the ability to be humorous and use this in social situations with friends to mask the fact that they are shy and fearful. Or another person may display anger at work to

hide the fact that they feel incompetent. These things may well be done quite unconsciously and you may be unaware why you behave in the way that you do.

For the first couple of days go into this in a detailed way exploring your persona and what you seek to hide through using it. Try to be truthful to yourself about this and try not to be judgemental about the things you veil.

Lesson Six:

High Magic, The Wheel of Fortune and Justice

Welcome to the class!

In this lesson you will learn about some of the basics of magical philosophy and how it relates to the Tarot.

You will then study the symbolism of the Wheel of Fortune and Justice cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

High Magic and the Tarot

Magic can be divided into Low and High Magic. In this lesson we are chiefly concerned with the latter. To many it may well come as something of a surprise that the practice of High Magic has a philosophy and frameworks that underpin it. And even more of a surprise that these are embedded in varying degrees in the Tarot decks influenced by the Golden Dawn. It is important to point out here that A.E. Waite was a Christian mystic and that though he would have practiced magic as a member of the Golden Dawn it was never wholly to his taste [1]. That said, however, it would appear that there are a large number of references to Golden Dawn magical theory and practice that can be seen in the Waite/Smith cards.

Let us examine what it is that magic sets out to achieve.

The Subject of Magic

Magic is not a religion although it can have religious goals; it has existed in all cultures and at all times, much like astrology and religion. Regardless whether or not one believes that its practices work, it is undeniable that it has had, and continues to have, a permanent presence and influence in human society. At various times in our history it has been the subject of persecution and the victim of frequent misrepresentation, most familiarly of course, as a science of evil.

Magic is a complicated subject and has involved different ideas and practices throughout the ages. Much like all areas of human knowledge and expertise it is

an evolving art with many strands. The introductory notes below confine themselves to what may be broadly termed the modern understanding of this topic.

The Goals of High and Low Magic

At root High Magic is a series of disciplines that aim to provide the practitioner with the means of realising their spirituality to its full extent, the ultimate aspiration of which is to effect union with the divine. Magic relies on the active participation of the individual in all its processes. This is a fundamental difference between it and many other religious practices. It is not something for those who wish to passively listen and observe. To succeed in magic's ends the magician must learn to control themselves and their surroundings on the different planes that they exist on. There are a wide range of magical techniques that must be mastered to create the desired results and these are generally based on a range of ancient frameworks such as astrology, alchemy and most especially the Kabbalah. Once a reasonable level of skill in these things has been acquired the practitioner is then in a position to enlist the help of their Holy Guardian Angel in approaching the heavenly.

Much of this relies on a great deal of knowledge acquired over time as well as a disciplined regimen of magical exercises. This is not for everyone as it requires the devotion of relatively large sections of their lives to its practice. However, one of the simplest prerequisites of magical work is the practice of meditation, which has an immediate benefit on the individual and those that surround them. This is one of the reasons why such a prominent emphasis has been put on it within the lessons. By learning to still the mind and quieten everyday worries, by learning to take charge of thoughts and the will, the practitioner is not only laying the foundations of magical practice but taking part in something that is immediately transformative. Furthermore, by basing these meditations on a Golden Dawn based Tarot, the student is working within a carefully thought out system of magic that they can delve into more deeply should they so wish.

High Magic differs from Low Magic in a variety of ways. The most fundamental of these is that although Low Magic's aim is the control of oneself and one's surroundings, it does not have the ultimate end goal of union with the divine. Low Magic is generally based on folk lore and its techniques. Its practice involves such things as herbal remedies and spells to cure ailments or achieve desires, methods for controlling the weather, and ceremonies that give thanks to the gods and goddesses. It should not be construed that the term "low" implies that such magic is ineffective, or that it does not have an importance to the lives of many. Indeed the modern religion of Wicca has very successfully combined elements of both Low and High Magic in its practices [2].

Magic and the Tarot

As you have learnt so far the Tarot embodies symbols of the Kabbalah as well as alchemy and astrology. The Kabbalah is seen as the most important of these disciplines for its central glyph, the Tree of Life, is capable of representing and embodying all things and provides a clear road map to the various levels of existence and the different planes that a human being exists on. Utilising this map magicians seek to explore the various parts of their existence and how they relate to the world at large, they also seek to use it to ascend ever more heavenwards. Alchemy too has the same goals and is at heart a system that explains the true nature of things, their relationship to each other and how they can be used by the magician to pursue divine knowledge. Similarly astrology seeks to explain how things have come to be and what they will become in the future -it therefore has an importance in that it provides magicians with a solid foundation upon which to base their practices.

The Tarot links the conscious and the subconscious. It can be used to explore and rectify imbalances in the psyche that may have gone unnoticed. These problems can then be consciously addressed which has the effect of facilitating spiritual progress.

The magician seeks to explore all the planes of existence. The Tarot can be used as a way into these various levels through its use in meditation and ritual work. The symbolism of the cards, the rich colours, the many ideas, the images, the numbers and the words all interact, stimulate and focus the mind of the individual to the work in hand. Moreover, because it is so closely allied to the Kabbalah it does these things in a structured and tested way that provides the quickest route to the completion of the work.

The specific practices of magic, and the part the Tarot cards play in this, will not be discussed in detail in these beginner lessons, but for the time being it is enough to be aware that High Magic and the Tarot cards influenced by the Golden Dawn tradition are closely linked.

Key 10: The Wheel of Fortune



Description of the card as a whole

This is a card of complex imagery. A man, an eagle, a bull and a lion sit in the four corners, each on their own cloud and consulting a book. In the centre is an orange wheel upon which rides a sphinx, a snake and a naked jackal headed man. The wheel is divided into three layers or rings. On the outermost layer letters are inscribed, on the second a series of symbols are to be seen along with a set of spokes. These radiate from the centre into, or from, the innermost layer.

Four corner figures

These figures represent a number of things. On one level they are the Christian evangelists; the angel is Matthew, the eagle John, the bull Luke and the lion Mark. The books they are reading could therefore be the four gospels. On another level they are the Kerubs representing the Four Elements; according to the Golden Dawn the angel is Air, the eagle Water, the bull Earth and the lion Fire [3]. In another way the images can be considered to correspond to the four fixed zodiac signs; the angel is Aquarius, the eagle Scorpio [4], the bull Taurus and the lion Leo. These match up well with the Golden Dawn's Kerubic attributions. The Air sign Aquarius is attributed to the angel [5], who as a Kerub represents the element Water, and the Water sign Scorpio is attributed to an eagle, which as a Kerub represents Air. Parallels can also be drawn with the four pillars of the Universe. They can be seen to be the four creatures that surround the throne of God in the Bible's Book of Revelation (4:7). Finally, the four figures are also said to represent the stages of Christ's life; the man at birth, the bull at death, the lion at resurrection and the eagle at ascension.

Figures on the wheel

The sphinx represents intelligence as well as the aspiration to ascend. It is rebirth, construction, creation, wholeness, existence and equilibration. The sphinx also represents the alchemical symbol of Sulphur.

The snake represents Typhon, the Ancient Egyptian god of destruction. He stands for decay and annihilation. In another sense he is the life force on its way to manifestation (although this is apparently contradictory, life and death are two sides of the Great Wheel of existence). He also represents the alchemical symbol Salt.

The jackal headed man represents Hermes and Anubis. In the Egyptian pantheon Anubis was keeper of the keys to the underworld and the guardian of the Tuat which was the gateway of manifestation, the boundary between life and death. Anubis assisted the goddess Ma'at who was the weigher of souls. He was the son of Nepthys and Osiris, whilst his aunt was Isis. Hermes is another name for Mercury which gives the Wheel of Life its third alchemical principle from which all things are created.

Wheel

The Wheel represents the Wheel of Life that constantly revolves in a cycle of life and death. The three circles echo the Hierophant's crown -the inner wheel is the creative force, the middle the formative power and the outer the material world. The eight spokes represent universal radiant energy running through the whole of life. Interestingly this design is also repeated eight times on the fool's clothes, perhaps representing the eight Sephiroth between Kether and Malkuth on the Kabbalistic Tree of Life.

Four of the letters on the wheel make the word TORA and emphasise that divine wisdom is contained within the Wheel of Life, arranged another way they make TARO, the Tarot cards, and in yet another way they make ROTA, or the Great Wheel itself.

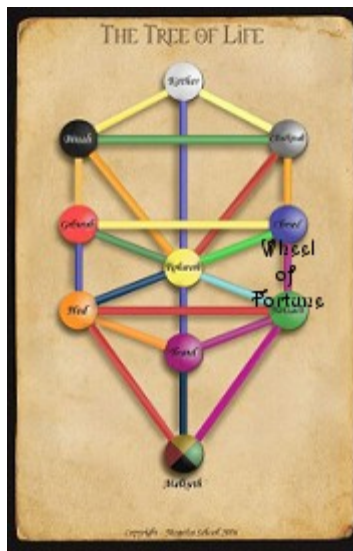
The other letters are the Hebrew Yod, Heh, Vav, Heh which make the Tetragrammaton of IHVH or Jehovah. This word is the key of all existence; quite how this is the case would take too long to explain fully in this introductory lesson but if one recognises the correspondence between the letters and the Four Elements (Yod=Fire, Heh=Water, Vav=Air, Heh=Earth) this gives a limited indication of the importance of the Divine Name. The other symbols on the wheel are alchemical. At the top is Mercury, on the right Sulphur, on the left Salt and at the bottom Water (Water is a type of universal solvent). These substances emphasise the alchemical principles behind all life.

Planetary Attribute

The card is attributed to Jupiter. Jupiter gives this card an overall powerful, expansive and positive feel.

Kabbalah

This card can be assigned to the Hebrew letter “Kaph” which stands for “palm of the hand”. As we have seen in the Hermit Key it is with the hand that we make our desires manifest; it is with the hand that we create. An open hand or palm shows that ultimately this process is available for all to see and implies a certain simplicity behind all things. The card connects Chesed (Mercy) to Netzach (Victory) on the path of Conciliation and Reward.



Divinatory Meaning

Change, whether for good or ill depends on placing of the card, however it is generally positive in a reading. New conditions.

Reversed

Stagnation. Failure of an endeavour or enterprise. Setback.

Key 11: Justice



The card as a whole

A woman sits on a throne on which has been placed on a raised platform or dais. In her left hand is a pair of scales, in her right hand a sword. She is robed in scarlet and crowned like a monarch. The crown has three crenellations and a square jewel in the middle. On either side of her throne are two columns reminiscent of those in Keys Two and Five. A red backdrop is hung between both columns.

Justice

The idea behind the Justice card is perhaps best expressed by the Hindu notion of Karma. Karma is, in effect, the law of divine balance which states that for every action there is a corresponding and exact reaction. This works on all levels of existence and is truly a universal law. However the law does not correspond to human ideas of fairness. Karma is above and beyond such things and weighs a matter not according to our ideas of what is just, but rather to an idea of what is right on a wider and ultimately cosmic scale. For example, many would consider a cataclysmic earthquake as unfair but Karma dictates that pressure in the Earth's Tectonic plates must give. Karma always plays out to its full extent, many of our actions thus have repercussions far beyond those that we intended, and this power can be harnessed by the Magician. Utilising Karma it is possible to perform the minutest action which will have the maximum impact. This is seen in science where splitting an atom unleashes enormous power. In terms of activities of the mind just releasing the intent to do something in the correct way can produce the desired effect. The skill though is in finding the "correct way". The figure of Justice has parallels with the Egyptian goddess Ma'at, the weigher of souls.

Scales in left hand

The scales in the left hand suggest Justice is more concerned with sub-conscious and inner motives, this hints that the key to the correct way of releasing intent for maximum Karmic effect is through the unconscious. It also implies that there should be a certain purity to one's thoughts for the operation to be successful.

Sword in right hand

Justice consciously wields the power to decide the fate of others. The sword of justice is swift and just but without pity. Its job is to cut away the false and leave the true. The sword is lifted upwards indicating that justice is an active and dynamic force. It is two edged perhaps hinting that justice can be used wrongly.

2 columns

The columns echo those of the High Priestess and may be seen to represent Boaz and Jachin on a different level. They represent the forces of Mercy and Severity in equilibrium and because they are balanced they cannot fail to be exactly just on the cosmic scale of harmony.

Crown

The three crenellations and the jewel in the centre add up to seven. In numerology seven is the number of Venus. This perhaps emphasises the centrality of Divine Love to the process of Karma and Justice. It is only through this Love that humanity will achieve power over equilibrium and be able to utilise Karmic forces. Aleister Crowley's famous dictum "Love is the Law" is of course pertinent to this card.

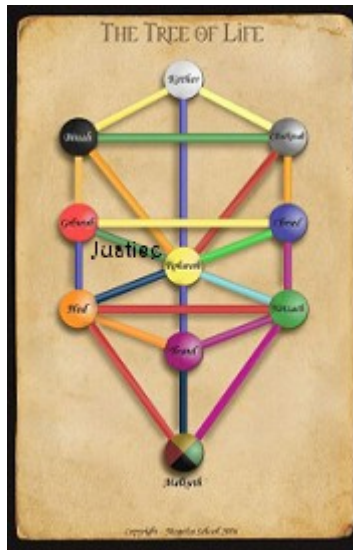
Astrological Attribute

The Justice card is attributed to Libra. It is the cardinal Air sign and stands primarily for mental influences. In the card it obviously reflects the idea of weighing and balance.

Kabbalah

This card can be assigned to the Hebrew letter Lamed, or the "ox goad". The ox goad is the implement by which the bull is driven; it is utilised by the bull driver who wills the beast in certain directions. Consequently the meaning for this card is that the driving force of nature is Justice which may also be termed Karma or balance. This "implement", or force, is under the presidency of Divine Will which

uses it to control the whole of existence. The card connects Geburah (Severity) with Tiphareth (Beauty) on the path known as Faithful Intelligence.



Divinatory Meaning

Just desserts. What you reap is what you sow. Balance, harmony. Knowing the difference between right and wrong. Mixture of the right ingredients. Success in legal matters.

Reversed

Injustice, Imbalance, inequality, disharmony. Legal difficulties.

Research Project and Meditations

Over the next two weeks the School would like you to find out about the subject of magic. This is an incredibly vast subject and you will be able to do no more than scratch its surface in such a short time span. Try to find introductory information that will give you an idea of the breadth of the subject as well as an understanding of what it sets out to achieve.

What kind of areas can magic involve? What kind of things can it set out to achieve?

Why do you think it has always been important to humans? Why has it got a relevance for many in today's astoundingly technologically advanced societies and appears stronger than ever?

What do you think about the subject? Do you believe it works and, if you do, how does it function? Is it a powerfully symbolic means of self transformation that can be explained in terms of psychology? Do you feel it is important because it fills on some level a human wish to control a world that seems beyond our powers of management by other means? Do you think it is a load of superstitious old clap-trap and should be consigned to the dustbin of failed human ideas and practices as it patently doesn't work? Or do you suppose it is the vocation of the Devil and is dangerous and dark?

Whatever you decide try to find reasons for your viewpoints.

As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

If you want it will really help the School if you use the Google search bar on our "Links" page to research your project.

Meditations

The Wheel of Life

Put yourself in a relaxed state using any breathing pattern that you have found beneficial and perform the Fountain of Colours.

Visualise before you a wheel just like the one in the Waite/Smith Tarot. See it as a pulsating orange, slowly turning. You can clearly make out the Hebrew lettering for Yod, Heh Vav, Heh as well as the word TARO. Look at the signs for Mercury,

Sulphur, Salt and Water. See them all turning, all revolving in a spiral of creativity.

At the top of the wheel appears a sphinx, with sword upheld, armed and at the ready and yet it is not warlike. With the sword we divide, we discriminate between good and bad, right and wrong. Ask yourself how you have been discriminating the experiences of your life. What have you seen as happy, what have you seen as sad? What have you enjoyed? What have you disliked? Think for a moment or two upon this. Has the way you have been dividing your experiences helped you?

In the corners of your vision appear the four Kerubs, each reading from a book. From books we learn and from life we need to learn too. What have you been learning from your life? Is your knowledge bringing you joy? Think about the significance of this and what you need to do about it.

Bring yourself to normal consciousness. Record your impressions in your journal. Make an effort to think about the life you have created around you. Write down two things that you can do in the next ten days to improve it. Then write down how you will achieve these things. You have now made two goals. When the time comes for your next lesson, review what you wrote. Did you make a difference to your life?

Meditation Twelve: The Nature of Judgement

Light a candle in your space, perfume the air if you wish and contemplate the following:

Right or wrong is a human construct. We use it to help aid keep our society together. Therefore, for example, we judge stealing is wrong and that giving is good.

Good or bad is also a human construct. Again we use it to help keep our society together. Therefore, for example, we judge that helping the sick is good and killing people is bad.

Judgements are therefore beneficial and necessary if we are to stand a chance of living healthy, happy lives. As the Tarot shows judgement is only really useful when it promotes harmony and balance.

However, there can be times when we judge ourselves and others unnecessarily or too harshly. We then create imbalance and disharmony by putting enormous pressure on ourselves, as well as others, that helps no-one to be happy and healthy.

Spend sometime contemplating when you have judged yourself or others too quickly or too severely. How did it make you feel? What was the effect of your judgement? Do you need to change your behaviour?

Lesson Seven:

The Importance of Symbolism, The Hanged Man and Death

Welcome to the class!

In this lesson you will learn about the importance of symbolism and how it relates to the Tarot.

You will then study the symbolism of The Hanged Man and Death cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

The Importance of Symbolism

The famous psychologist C.G. Jung defined a symbol as “a term, a name or even a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its conventional and obvious meaning...it has a wider ‘unconscious’ aspect that is never precisely defined or fully explained. Nor can one hope to define or explain it. As the mind explores the symbol, it is led to ideas that lie beyond the scope of reason” [1]. What then are the limits of reason and how do the symbols of the Tarot provide us with something that it cannot?

Our modern science based civilisation has led us to believe that a rational and reasoned outlook is the only true approach in processing life's experiences and the world around us. However, for many, there are a number of areas of life where reason and logic are unsatisfactory, such as dealing with the meaning and nature of existence. A common critique of science is that it has more and more tended to explain the manifest world in terms where our existence seems unimportant, devoid of spirituality, and without meaning. At first science seemed liberating and enlightening, freeing the human mind from centuries of religious dogma and constriction. It has obviously brought huge benefits to the modern world in terms of standard of living, health, and longevity (although its critics will point to things such as global pollution and massively destructive weaponry). But for all its benefits many of us feel a lack. We sense that we are spiritual creatures and we look for a meaning beyond mundane reality.

Science cannot prove whether there is a human spirit, it cannot show us a supreme deity and it is unable to demonstrate whether or not there is an afterlife. For science we are a biological fact, produced by aeons of evolution. We have no special spiritual purpose and nearly all of us will live less than one hundred years. What is this time for? What does our life mean? Where is our life ultimately going? These are for many of us the central questions of our existence and yet for all its marvels science cannot provide entirely satisfactory answers. For example, using statistical data it can map out the course of our lives and the things we are likely to do. It can tell us our chances of going to college, the amount we are likely to earn, the job we are likely to do, the illnesses we will be prone to, when we are likely to reproduce and so on. But this terribly sophisticated answer to life is little more than a variant on the "you're born, you work, you reproduce, you die" theme and doesn't really get at what we want to know -is there anything more? Science is silent, although many of its pundits will say they don't believe there is anything else. This can be terribly depressing, especially for those who don't feel that the life they have has lived up to their measure of what life should be.

The symbols of the Tarot offer two solutions. Its cards can be used both as a self-help tool in this life as well as a map to spiritual existence. Many scientists (although to be fair not all) at this point begin to tear their hair out. How can 78 pieces of cardboard with seemingly random images possibly produce anything of measurable worth to the human condition?

It is here that the value of symbolism needs to be made clear. The Tarot is a remarkable system of symbols and that it has attracted such a huge following since the 1960s, in what may be termed the technological Western world, speaks volumes of the need (illogical as it may appear) for such a thing in our lives. The cards, either individually, in combination, or as a whole, can provide a reflective basis for exploring our lives and our spiritual natures. The connections that can be made when meditating on its symbols may seemingly produce irrational connections, similar to dream images, but they nonetheless have a type of cohesiveness as they are based on a system of glyphs and are capable of unlocking the mysteries of our existence and giving a meaning to our lives as we ponder what they symbolise.

The scientist may then well answer that surely any old image will serve for this purpose, but fortunately we have Jung's definition above that elevates the symbol from being more than just a picture, or a word, or a term. Jung also wrote "A sign is always less than a concept it represents, while a symbol always stands for something more than its obvious and immediate meaning. Symbols moreover are natural and spontaneous products" [2]. To this the objection could be raised that there is nothing spontaneous about the Tarot, as it has had its images carefully and consciously elaborated over the centuries. However, for this kind of symbol Jung had an answer as well, he wrote; it is "also true that they are so far buried in the past that they seem to have no human source -they are in fact collective

representations” [3]. Impossible to fully explain or define, lying outside the scope of reason, symbols have an unconscious characteristic. For Jung the unconscious was as real as the waking world where aspects of it (such as the archetypes) were as independently alive as we consider ourselves to be.

Symbols of the Tarot

How then are we to regard the symbols of the Tarot? This is not easy to answer as on one level different people will develop their own personal method, and every approach, as well as the meaning that is generated, can be considered to have validity. The Tarotist Oswald Wirth summed it up succinctly: “A symbol can always be studied from an infinite number of points of view; and each thinker has the right to discover in the symbol a new meaning corresponding to the logic of his own conceptions” [4]. There are no right or wrong answers as to what a symbol signifies. This does not mean, though, that one will discover completely random individual associations. The Golden Dawn influenced Tarot decks contain a synthesis of Kabbalistic, astrological, alchemical and even scientific symbology. They are therefore extremely complex and aim to be a compendium of the best of human knowledge. They were designed to be primarily a meditative and didactic instrument intended to lend themselves towards certain conclusions, transforming an individual on the physical and spiritual planes by deepening their relationship with all things on all levels.

When used for divination the symbols of the Tarot become a basis for reflecting on how things are currently combined and how best they can be reconfigured in the future. They are a snapshot of the state of play as it stands at the moment the cards are laid on the table. The card diviner uses their own understanding of the card symbolism and the way the cards are connected to divine the future possibilities. This aspect of the Tarot is discussed in greater detail in the Beginner’s Course lesson on divination.

Conclusion

The symbolism of the Tarot has importance as a self development and spiritual tool. Its significance lies in the fact that the symbols can be used as a basis for personal reflection and meditation, stirring our unconscious minds and producing further images and symbols that have a profound personal meaning. Such contemplation helps us find our place in the world and can aid the development of our spiritual natures. It can also be used as a foundation for divination.

Key 12: The Hanged Man



The card as a whole

A man hangs by his right foot from a T-shaped cross made from a living tree. His left leg is bent at the knee and lies behind his right leg. His hands are behind his back. He wears soft yellow shoes, red leggings and a green smock. About his head is a nimbus. The man seems peaceful and stares out calmly from the card. This is a key moment in the Tarot, showing that the Fool has been through initiatory steps and is ready to approach a new phase of spiritual development.

Folded arms and legs

In a sense this symbol stands for the initial stages of a kind of rebirth. The arms form a triangle and the legs a cross. This gives a triangle surmounted by a cross, which represents Spirit gone below and beyond matter. Put another way it shows the descent of light into the darkness in order to redeem it. This marks a new phase in the whole process of knowing the Divine, for it is the point at which the depths of the subconscious are beginning to be explored. No longer will the individual use the powers of Love, will and intention solely on the material plane; they will now be utilised in the non-physical world. Initially this is a voyage of introspection where mastery of one's personal unconscious is gained, but moving deeper from here it is possible to access the collective unconscious the storage point of all human consciousness through all times. Through this medium we are all connected, although in the conscious material world we are usually unable to experience this mode of being. The card represents the beginnings of overcoming the personality, victory over the lower passions and a profound connection with the universal. Later cards represent the ascent of Spirit through

the subconscious realms as it rises on the planes to know the Divine. The end of this process is shown in Key Twenty One, which marks the completion of the journey where Spirit has triumphed over the material and non-physical worlds and stands free and independent.

Green smock

Green is the colour of Venus this again reinforces the idea that Love is the *primum mobile* of existence. On some editions of the Waite/Smith Tarot the smock has erroneously been coloured blue. If one wishes this could be seen as representing the element Water which would still be in keeping with the imagery of the card.

Tree

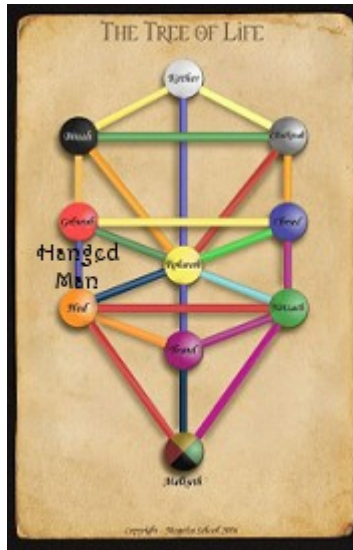
The tree has new shoots, which represents new beginnings. The Hanged Man is still suspended and dependent on the material world's tree of life but like a ripe fruit he is ready to break free, fall through the depths and rise again.

Nimbus

The Nimbus shows enlightenment and radiant holiness.

Kabbalah

This card can be assigned to the Hebrew letter Mem which stands for "water". Water as we have seen in Key Two, the High Priestess card, can represent the super and sub-consciousness. Along with Shin and Aleph, Mem is one of the three great Mother Letters of the Hebrew Alphabet. These letters are assigned to the pivotal cards of the Tarot. Aleph is linked to the Fool, the beginning of the Great Work and the start of a voyage of discovery in the material world; Mem is assigned to the Hanged Man and the beginning of the exploration of the non-physical world; and Shin is linked to Judgement where one finally ascends to the World of Spirit. The Hanged man connects Hod (Glory) and Geburah (Severity) on the path known as The Stable Intelligence.



Element

The element associated with the Hanged Man is Water. This is the fluid from which we all come, both in an evolutionary and a biological sense. It was from the sea we first evolved and we all spend our early development in amniotic fluid in the womb. We are also nearly entirely made from water. Water can therefore represent the evolution and development of life. Along with Fire this is the essential ingredient of all things.

Numerology

12. Like Hercules the Fool has now completed 12 initiatory steps or labours.

Divinatory meaning

Moving to a higher plain. Change. Enlightenment. A degree of self-mastery although this is still fragile. Self surrender. The overcoming of material temptation.

Reversed

Suspension. Resistance to spiritual influences. Absorption in physical matters. False prophecy.

Key 13: Death



The card as a whole

A skeleton clad in armour rides a white horse along a shoreline. In its left hand it carries a banner of a white rose on a black background. A king has fallen at the horse's feet; a boy and a girl kneel before the horse while a bishop appears to be praying. A boat sails in the background with a red sail; it is leaving the coastal estuary for the sea. In the distance the Sun is rising between two towers.

Skeleton in armour

The skeleton obviously represents Death which is unusually portrayed here as a knight in armour on a white charger. More typically in Tarot cards Death is shown as the grim reaper. With his visor up and no weapon visible this personification of Death is not warlike. This may indicate that it has no need to battle or fight as the process of death is inevitable for us all.

White Horse

A white horse denotes victory and in this card it signifies the triumph of Death in the physical world.

Other figures in the card: The king, the bishop, the maid and child

Death is the Great Leveller and comes to us all regardless of age, sex or social standing. There is nothing powerful enough to stop it from coming. It is an

irresistible force. The bishop's mitre is in the shape of a fish head denoting the end of the Piscean Age. The maid appears to have dropped cherries by her knees; she has lost her sweetness of youth, and perhaps also her virginity, to this power.

The Sun

The Sun is in the East of the card and is therefore rising. At first this seems a strange anomaly, as one would assume that it would be setting. However death is a stage in the regenerative process of life and it is regeneration that is being emphasised here. Before anything can renew itself fully it must die; from decay comes new life. We cast off the physical to become wholly spiritual beings. This card marks an initial stage in that process.

The Towers

These are reminiscent of the towers found in Key Eighteen, they must be traversed through at a later point under the pale and foreboding light of the Moon.

Shoreline

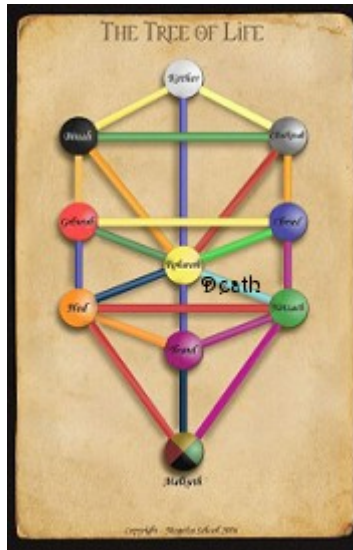
The edge of the physical world.

Ship in the estuary

From the Great Sea of Binah came the first constrictions of form; to be reborn again in Spirit we must travel beyond it.

Kabbalah

This card can be assigned to the Hebrew letter Nun which means "fish". The fish is linked to Scorpio as along with the serpent and the eagle it is part of a complex symbol of regeneration. The fish in many cults and religions represents resurrection and reincarnation, the scorpion represents willingness to subject itself to change, the serpent shows the undulations of life and death, whereas the eagle represents exaltation above solid matter. The card links Tiphareth (Beauty) to Netzach (Victory) on the path known as The Imaginative Intelligence.



Numerology

13. This number does not signify ill luck as might be expected but rather represents the whole Wheel of Life of the zodiacal signs around the Sun (12 signs + 1 Sun=13).

Divinatory meaning

Regeneration, renewal. Evolution to a higher plane. Change, transformation. New ideas, new approaches, new opportunities.

Reversed

Upheaval. Disaster. Political difficulties. Revolution. Tendency to inertia. Stagnation.

Research Project and Meditations

Research Project

For this research project we suggest contemplating some high profile symbols. Not all of our suggestions are necessarily Tarot related but they will get you into the habit of reflecting deeply on images and considering their meaning in detail. This will not only be of benefit in studying the Tarot but will have knock-on effects in opening out the meaning of your dreams as well.

Below is an example of how this may be done:

Let us consider a symbol that many students will be familiar with, but one that does not directly link to the Tarot; that of Christ on the Cross. At first this may seem a strange choice but there are many Christian symbols within the Waite/Smith Tarot (as indeed there are in other decks), and, further, much religious iconography from several world religions (both ancient and modern) is to be found in the Tarots influenced by the Golden Dawn. The following discussion is partly based on elements of the ideas of Lon Milo DuQuette in his excellent book *Understanding The Crowley Thoth Tarot* [5].

This is a sculpture by the Italian artist Donatello (1386-1466):



Whatever your views on Christianity ask yourself what you see? What does the image make you feel? What associations are conjured up in your mind? Why might wood as the choice of material for the Cross be significant? What about the

shape of the Cross? What might that refer to? What do you think INRI means? This initial type of questioning is like the skinning of an onion, by peeling back the layers we can go deeper and deeper into the meanings of a symbol.

We see a man who has been viciously nailed to a cross who somehow looks elegant and composed. He is also well formed and has a good muscle structure denoting physical strength and a balanced nature. He doesn't appear to be in pain. The sculpture is composed so that we have to focus on the figure's head. This is likely significant as above the head is a disk. The disk shows that the man is special and has a connection to the Divine. The figure's head looks down to the right as if consciously regarding those below. His arms are spread wide, almost as if in welcome and this is emphasised by the open hands which are not contorted or broken as one might expect after nails have been driven through them. This almost serene pose contrasts strongly with the figure's impending death (crucifixion was designed to kill slowly and horribly). We cannot help but stand and stare, fixated. It is as if, at the point of death, a connection between the earthly and the Divine is to be found through this figure.

Above Jesus is the inscription INRI, this is a religious formula that has a variety of meanings. On one level it means *Iesus Nazarenus Rex Iudaeorum* or Jesus of Nazareth King of the Jews. But it can also be translated into Hebrew where it becomes Yod, Nun, Resh, and Yod (יֵרֵנִי).

This is where it gets tricky....

Yod, Nun, Resh and Yod tell a story about the cycle of the Sun as well as life after death. Here's how:

In the month of September there is the autumn equinox. From this point on the night is longer than the day.

The month of September is linked to Virgo. Virgo is attributed to the Hermit Tarot card and Yod. With me so far?

In a way the Sun can be seen to die at the autumn equinox. The Hebrew letter Nun is attributed to the Death card.

Death has killed the Sun. The Sun card is linked to the Hebrew letter Resh.

Death is but a stage of life and all things resurrect, the cycle repeats and hence there is a another Yod in the sequence.

This repeating pattern of INRI or Yod, Nun, Resh, Yod means that the symbol of Christ on the Cross can be seen to be potent with a message of life after death and is far more than what it seems at face value, which is an image of an

unusually cruel punishment meted out to those that the Roman Empire wanted to make an example of.

This deep questioning of symbols should pay huge dividends in the study of the cards. Although not all of the following relate to the Tarot directly, try applying the method to at least three of the following symbols:

The Venus of Willendorf



A pentagram



The Celtic Cross



The number eight



The caduceus wand



A Hindu Mandala



Remember to work your way into the layers of the image by asking questions such as what do I see? What do I feel? And what associations does the symbol bring to mind? Consider its shape and form, as well as how and where it's employed. Do all of these things before you reach for a book to help you understand more, although book research can also be important and meaningful. It is a good idea to write a report on what you discover as it will help you to order your thoughts and bring them to clarity. As always, for those of you who want to, you can post your views and findings onto the site forum and debate with other students.

Meditations

The Hanged Man

Suspension from a tree often marks a major rite of passage. On one level it is the passage of death; literally the *hanged* man. On another, it is reminiscent of a story of the Norse God Odin, who suspended himself from a tree in search of knowledge. As we have seen the Tarot card shows the beginning of the descent of the light, it is a voyage to our deeper selves, to a deeper level of humanity, through which we must pass to rise again in the light on another plane.

Light a candle in your meditation space. Use any breathing pattern you wish.

You find yourself in an elevator. You are the only person within its space. You are able to look out through the doors as the lift moves down the shaft. At first it is day light but as you move downwards it slowly becomes darker and darker, it becomes twilight and then black, black as you have never experienced before. You put your hand up in front of your face but you can see nothing. At first you feel a sense of panic. You look up, you look down; there is no point of reference. It is as if you just are and that is all.

After a while you begin to realise that the only place you have vision is in your head. You find that this form of sensory deprivation has actually made things clearer in your mind's eye. Here in the depths of this lift shaft, in this still falling lift, you can see anything you desire, yet with a clarity you have never experienced before. Allow your mind to wander over what it will for a few moments.

You find that in your mind you can go back over past events as if they were really happening. You can feel, see, touch, taste and hear your memories so that they don't appear memories at all. They have a solidity and a real existence.

You find that with a little effort you can experience the thoughts and sensations of those around you. You find that you can connect with them on a level that you never thought possible. You find in fact that you and they are one and the same thing. You are all connected-all part of a whole, yet each expressing a different facet. Spend some time exploring what you will.

Come to normal consciousness. Record your impressions in your journal.

Death

This may seem an unlikely topic for meditation as so far all the meditations in the course have been life-affirming. Well, despite its title, this meditation is no different from the others. Death is, of course, the most difficult transition that a human has to make. It is the only certainty in our lives. No other event can we say will definitely happen. For example, we cannot say for definite that we will have a job, that we will marry, that we will have children, that we will grow old; we can't even say, for sure, that we will be alive one minute from now. All things are uncertain, apart from this one thing -our physical bodies will one day die.

The Tarot serves to show us though that we are spiritual creatures and that death is just a transition. We do not die when we cast off our mortal shell.

Light a candle in your meditation space, if you wish perfume the air.

Use any breathing pattern you find beneficial. Perform the Fountain of Colours.

When you are ready think of a setting Sun slowly and majestically going down in the West. Feel its heat begin to wane, see the landscape fading with the dying light.

Allow the Sun to go completely down. It is dark, there is no Moon and clouds obscure the stars. It is the darkest of nights, nothing stirs. And yet you are still conscious, dark though it may be, chilly though you may feel. This is the night time of the soul -you can only dimly perceive your surroundings, you are unable to function as you did in the light. You are alone with nothing but your thoughts of what you have done in the bright hours of day. Some of these may haunt you; others may be a source of comfort. Allow yourself some time to contemplate your feelings about this state of existence.

After a while you are aware of the sky being less dark in the East, this is almost imperceptible at first but after a while you are sure; daylight is going to rise again. Little by little the sky brightens until a bright point of light pierces the horizon. Daybreak has come. The birds start to sing and warmth begins to fill the air.

Bring yourself to normal consciousness. Record your impressions in your journal. On our Earth experience has shown us that tomorrow the Sun is going to rise. In our life we have no such assurance, we cannot be sure that we will rise again. But then, as we have seen we are sure of nothing in our life anyway; everything we do is therefore in some way an act of faith. Perhaps this act of faith can be extended to a belief that we will live again.

Lesson Eight:

Divination, Temperance and The Devil

Welcome to the class!

In this lesson you will learn about what divination is and how it may be considered to work.

You will then study the symbolism of Temperance and The Devil cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

At the end there is a new reading list.

Divination

In this lesson we will consider the point of Tarot divination, examine how it works and consider some general methods of approach, next lesson we will look closely at reading the cards and using spreads.

Divination comes from the Latin word *divinatio*, which means the power of foreseeing. It is not an easy thing to characterise and has many definitions. Aleister Crowley described it as reducing to the use of two questions: "Of what are things composed?" and, "How shall we combine them to our greater advantage?" [1]. The Farrar's conceived of divination as being "clairvoyance using tools" where it "is the art and science of being aware of facts, objects or situations by psychic means when they are not available to ordinary awareness" [2]. For famous Golden Dawn Magician's the Cicero's it is "the art of uncovering the divine meaning behind chance events" [3]. And for Starhawk "all divinatory techniques work essentially to focus awareness and engage in the heightened intuition and perception that are possible in trance. Today these techniques are not used for "fortune telling" but as methods of spiritual and psychological counselling" [4]. If we were to draw these together we can understand that divination allows us to take an overview of a situation, or a thing, to a degree that is not normally possible, and based on this knowledge it allows the diviner to see a future progression. This information is then offered to the seeker as analysis and advice.

The Point of Tarot Divination

It is commonly argued that there is no point in using the Tarot, or indeed any other method, for divining the future as knowing whether good things will happen spoils their surprise and knowing of bad events creates worry. However, many of us plan for the future and use the range of available resources to inform our decisions. Put into this context, Tarot divination provides yet another tool that can aid us in how best to deploy our assets and, therefore, can be seen to have validity.

How Tarot Divination Works

Among Tarotists there are several notions about how the Tarot functions and not all are compatible. In this section we consider some of the better-known viewpoints.

The Akashic Records and Synchronicity

Many Tarotists believe that there is a repository of all human experiences throughout past ages. These are known as the Akashic records and are similar to what C. G. Jung termed the “collective unconscious”. For Jung this existed below the level of our personal unconscious and was populated by the experiences of life embedded throughout human history. More than this Jung believed that at a deep level humans are connected by a great sea of collective memories, containing all human knowledge and all human behaviour. On a conscious level we are individuals, but, in the unconscious, we are joined. How the Tarot functions with regard to the Akashic records is perhaps best explained by the theories of Jung. According to him, some symbols manifested themselves in waking conscious life in the form of a synchronic event. For example, Jung felt that one happening of this kind might be a clock stopping at the point that someone died. He perceived this kind of event to be more than just mere coincidence. Could it be then that when the diviner casts their cards that the way they fall is more than just a random happening? Perhaps the patterns they fall into, and the interpretation they are given, are synchronic events with meaning and import, allowing the diviner to connect to the collective unconscious or Akashic records. The diviner then uses his or her intuition to decide what the future will hold based on their understanding of all past and present events, pertaining to the matter in hand.

Further, some Tarotists believe a heightened appreciation of the Akashic records can be obtained through the use of intermediary forces such as one’s Holy Guardian Angel or other spiritual guides (the HGA is discussed in more detail in our Advanced Tarot Course). This can be one of the reasons why many who practice Tarot divination will say a prayer or perform a short magical technique before they start, calling on divine guidance. Others sometimes induce a light trance state before reading the cards to help them access the deep unconscious.

A common criticism of divinatory practice based on the Tarot, is that it is extremely unlikely that the same cards the diviner has cast will appear twice over the same issue. But that is because those who make this point have not understood the nature of synchronicity-it is of the moment, and when the moment has changed the circumstances have changed. The pattern of the cards, and the reading that is generated from them, will be different.

Precognition

There is another way that it is claimed Tarot divination is able to work and that is based on actually seeing the future. That this may be possible is indicated by scientific research into precognition, which can be defined as seeing that an event is going to happen. Around the world there are a number of researchers looking into the nature of consciousness. Scientists such as Dean Radin of the Boundary Institute, Los Altos, California, have been showing individuals a series of random pictures, the majority of which are pleasant or neutral scenes, interspersed with a few horrific or erotic photos. The viewers are shown the images one by one and their brainwaves constantly monitored throughout the experiment. What the results consistently show is that an individual's brainwaves and sweat patterns change just before the horrific or erotic photos are shown. Somehow the brain knows something unusual is about to happen before it takes place [5]. This is but one of many experiments that lead to the conclusion that at some level all of us have precognition. However, importantly, it should be noted that these manifestations of precognition are below the threshold of consciousness. That is, the individual is not consciously aware that there have been changes in their physiology. However, the research does not rule out the possibility that it may be possible for individuals to consciously experience future events, and recognises, in fact, that there are numerous anecdotal reports in all cultures and throughout all times, that precognition is possible.

However, there are two ways of regarding the future; one is to see that it has a fixed existence; the other is to see that there are an infinite range of possible futures that may or may not take place.

There are a number of scientists who believe that the future already exists and that there is only one possible future. Some seek to base these assertions on Einsteinian Physics [6]. One of the conclusions that Einstein's calculations lead to is that all of our futures already exist, as do our pasts. Our consciousness merely floats along a line that is already drawn, experiencing events that have already happened as if for the first time. Everything is cut and dried and free will is an illusion, created by the limitations of our mind and the way it processes information. This view is based on the logic of the Space-Time Continuum. Just as an object exists away from us, so does our future, and we merely step into it, despite all our ideas to the contrary that we have control over what we do. If this is true, then of course, if one had the right skills to access this information then it would be possible to accurately tell someone their past and their future.

Another scientific view of the future is probabilistic as in the ideas of quantum mechanics that there is a range of possible future outcomes [7]. This was formulated in the so-called "Copenhagen Interpretation" where an unobserved quantum system remains in an uncertain state of many different possibilities. Observation by a human causes "collapse" into a definite condition, which is chosen at random from among the possibilities provided. In effect, consciousness causes patterns to reduce from uncertain states into definite states. There are thus an infinite variety of possible future outcomes only one of which will come to fruition depending on our choices. In this view of the future free will exists as we choose which possible future to create. Perhaps, then, one may have genuine precognition of a possible future event, which may or may not take place, depending on choices made [8]. The skill of the Tarotist is in finding which futures are likely and advising accordingly.

Either of these scientific views allows for the possibility of precognition and for divination; with regard to the first view, the future is fixed and knowable; with the second a range of possible futures can be viewed. It may be then that diviners who claim they are seeing the future really are able to utilise their methods to do just that. However, these scientific standpoints are not compatible, one or the other must be wrong; either the future is fixed or either it is probabilistic.

Summary

It can be seen that there are a variety of possible foundations for how Tarot divination functions; one uses an overview of the past and present to predict the future; another asserts that a view of future events is possible as they are already written and yet another sees that Tarot divination is based on accurately predicting the future from a limitless range of possibilities. The first and third bases allows for free will and a variety of possible outcomes. The second does not –proponents of this view argue that the future is fixed and because of this it is completely knowable to those that can access it. Perhaps tellingly, a criticism that can be levelled against this declaration is that if this is the case, how can a Tarotist, who claims to base their practice on this assertion, ever be wrong?

Methods of Approach to Tarot Divination

Let us now examine the general style that different card readers use. Basically they fall into two categories; those that ask their clients, or querents, what they have come for, and those that tell their clients why they have come. This difference in approaches can be hotly debated as one accuses the other of not being correct. As always Magicka School will not enter into polemics, but will give you the information you need to decide for yourself. The issue boils down to two points:

1. If a card reader doesn't ask why a client has come then obviously the divination breaks down if they are not correct in their interpretation and are unable to give the exact nature of the enquiry, or at least the general area.

2. To many people, asking the client the nature of their enquiry seems unauthentic and smacks of charlatanism.

However, perhaps both these initial approaches belie a wider methodology:

When the first is successful, the querent and the card reader discuss the issue interactively. The diviner plays the role of facilitator, providing a forum for the client to discuss their issue, and helps them work through a future solution of their own, based on how the cards are interpreted. The draw back with this method is that the reader spends their time asking leading questions to ply information from the client, and, having done this, is then unable to give any beneficial lead as to how an issue may be resolved. The client then leaves feeling disillusioned, cheated, and with the feeling that their issue hasn't been dealt with successfully. This method requires the diviner to have a great deal of experience of life, an ability to relate to others, intuition, an ability to tailor advice to an individual's needs, and the skill to facilitate a client's working through an issue. The best card readers in this method have these skills innately, although they can all be learnt over time.

In the second instance the reader literally tells the client what they see. When this is successful the client gains confidence in the reader's skill at being able to tell what the issue is, as well as its details and circumstances, and feels an assuredness in the predictions of the future developments of the matter. The draw back of this method can be that the querent does not have an interactive experience; they are not asked for information or an opportunity to discuss their feelings. They have participated passively, listened to what the diviner says and then left. Although the client may have been enormously impressed with what they regard as the reader's psychic ability they do not have to work through an issue for themselves. In some circumstances this can mean that they disassociate from the issue and rely too greatly on others to sort their life out. This method relies on the reader having a high level of intuitive, or psychic, ability. In the past noted diviners used to say that this could not be learnt. However, many in the psychic fraternity now believe that all of us are psychic to some extent and that these abilities can be developed and heightened.

Both approaches have advantages and disadvantages for the reader and the querent, although, as we have seen, both can be made to work and have validity. At the end of the day the diviner must decide for themselves which method they have the skill for, if indeed they have the skills at all. There will be people who are unable to use either approach successfully. On the other hand, the finest readers have both sets of abilities and often combine approaches.

Key 14: Temperance



The card as a whole

An angel dressed in a simple white smock pours a liquid from a golden chalice in his left hand to an identical chalice in his right. He [9] is crowned with the golden astrological symbol of the Sun. On his chest is a yellow triangle surrounded by a square. Around his head is a nimbus. With one foot he stands on the land, while the other is submerged in the water. Yellow irises are to his left. Behind him is an elongated, oval shaped, setting Sun, which is falling behind two mountains in the West. A road leads off in the direction of the Sun from the water.

The angel

In Golden Dawn magic Michael is the Archangel of the element Fire and the direction of the South, it is therefore likely that he is the angel in this card because of the symbol of the Sun (the ultimate Fire symbol) on his forehead [10]. Along with Gabriel he is the only angel named in canonical scriptures of the *Bible* (see *Daniel* 10:13). To Christians he is the foremost of the angels for it was he who in the *Book of Revelation* defeated Satan (*Revelation* 12: verses 7 to 9). Michael is known as God's chief warrior and Regent.

Although Raphael is the Archangel assigned to Tiphareth on the Tree of Life, Michael's Sun symbol also suggests a connection with this Sephira for it is assigned astrologically to the Sun. Like Raphael he is an angel of mediation between the lower physical and the higher spiritual planes, he connects all things and can therefore also be seen to be representative of the Holy Guardian Angel. In another way he is also the totality of what Jungian psychologists term the

psyche, for he is connected to, and composed of, all levels of consciousness from the spiritual to the material.

The chalices

A number of interpretations of these objects are possible.

On one level they seem to represent a balancing of forces which echoes the title of the card as "Temperance" suggests moderation, nothing to excess and balance.

As previously noted all things come from the dynamic relationship between the elements of Fire and Water. The whole Universe depends on their having a certain equilibrium. Fire is the originator of all and Michael, as the Regent of God, likely represents this ultimate fiery source, which has an active presence in all existence.

Water rushes from his left chalice into the right. Water is often a symbol of different types of consciousness and it seems probable that a balance of mind is being suggested. The liquid manifests itself at the angel's feet as a pool on the edge of the physical world, which is represented in the card by land. It is likely that the angel is to be seen as the connection between the physical and the non-physical and that more than this he holds these things in harmony, emphasised by his calm and peaceful expression. Such an interpretation fits satisfactorily with his position on the Tree of Life and the Sephira Tiphareth. It is also borne out by the title of the card. The word "temperance" suggests that nothing so excessive may happen to cause permanent imbalance; harmonious equilibrium, through balancing of the forces, is the key to maintaining all things.

Symbol on the angel's chest

The points of a triangle surrounded by a square add up to seven. In the *Bible's Book of Revelation* there are seven angels who lead the events of the End of Days. Michael would have been the chief of these and it is perhaps to this that the symbol refers. However it should be noted that seven is also the number of Venus, representing the force of Love. There are also seven magical planets (Sol, Mercury, Venus, Luna, Mars, Jupiter and Saturn), seven Chakras or energy centres in the body and seven heavens, although how far these connections are valid remains a moot point.

The symbol of a triangle in a square may also be read as Fire contained, for the triangle is the symbol of the element Fire.



At the top of the angel's gown, just below the collar rim are written the Hebrew letters for Yod He Vav He (יהוה), the Tetragrammaton. Unlike the Fool's smock these are clearly visible. This may suggest a couple of things. Most obviously Michael is close to God or Spirit and so one would expect to see a clear definition of heavenly symbols. However, it perhaps denotes that when the individual has reached the level of the Holy Guardian Angel s/he is closer to the Divine and more able to discern such signs.

Irises

Irises were sacred to Iris the Greek Goddess of the rainbow. The rainbow is a symbol of transcendence between the physical and the spiritual.

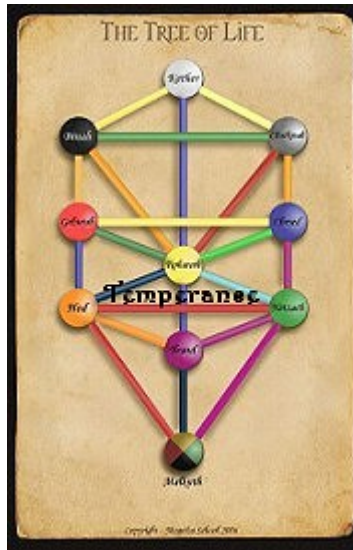
Setting Sun

The Sun is elongated to suggest the appearance of a crown. This is likely the Divine crown of Kether the first Sphera of manifestation, the root of all things on the planes of existence. In Keys Twelve and Thirteen the process of regeneration had just started with the leaving behind of the physical world and the plunging into the non-physical realms. The setting Sun indicates that things have moved on from the rising Sun of the Death card. What follows now in Keys Fifteen-Seventeen are the final and darkest stages of the process along the path beyond the mountains of the card.

Kabbalah

This card can be attributed to the Hebrew letter Samekh which means a prop. This is something that holds a structure or a person up. In terms of the card perhaps what is being got at is that an intermediary Angel is needed to sustain the individual on their long spiritual journey and that making it by oneself is a difficult task.

On the Tree of Life the Temperance card connects Yesod (Foundation) to Tiphareth (Beauty) through the path called The Intelligence of Probation or Temptation.



Astrological attribute

This card is attributed to Sagittarius the archer or hunter. The individual has gone about actively hunting the Divine and now in a sense fires his arrow to pierce the rainbow veil and gain access to higher more spiritual realms.

Divinatory meaning

Balance, harmony, inner peace. Increasing spirituality. Adaptable to different circumstances. Things from the imagination coming to pass. Good management.

Reversed

Imbalance. Competing forces and interests. Disharmony, stress, worries. Inflexibility. Corruption. Separation.

Key 15: The Devil



The card as a whole

A monstrous male figure squats on a block. In his left hand he carries a flaming torch pointed down to the ground. His right hand is raised giving an unfamiliar sign. Above the figure's head is an inverted pentagram. Chained to his block are a naked male and female, both of whom seem to be sprouting horns and have red garlands in their hair. They both have tails; the man's seems of fire whilst the woman's appears to have a bunch of grapes on the end.

Horned figure

The first thing that strikes the observer is the grotesque composite nature of this figure; he has bat's wings, the horns of a ram, the ears of a donkey, the legs of a goat, the claws of a bird of prey and the torso and head of a human. The horns show a connection to Aries but this is not the ram of the Spring Equinox, where light wins out over darkness, rather they are a symbol of inversion that emphasise the depths to which light has fallen. The bat's wings similarly show the nocturnal nature of this devilish creation and hint at its blood or life sucking energy. The donkey ears denote stubbornness, whilst the goat's legs show an excess of sexual activity and depravity. Finally the clawed feet represent a clawing and grabbing nature.

This is therefore a complex symbol that echoes both the Christian Devil and the pagan demi-god Pan. Perhaps more than any other card this has caused many to denounce the Tarot as a work of evil and blackness. Yet such commentators have missed the point of the symbolism. The Devil is also known as Lucifer, the fallen angel of light. As an image he makes perfect sense in the context of the sequence of Tarot cards following the Hanged Man for he represents Divine Light

at its lowest descent. Lucifer is the necessary fall before the rise. Without this opposite the Divine Light would be a sterile unchanging environment, devoid of any vestige or movement of life.

In Jungian terms the Devil is the Shadow of God. For the individual psyche he represents our own Shade. The Shadow is the part of us that we refuse to recognise because either we and/or society find its qualities unacceptable. Here are embodied our darkest desires and depravities. They are as much a part of us as the image that we think we are (the Ego) or the image that we show to the world (our Persona), however, we banish our dark thoughts to the threshold of our consciousness. This explains the title often given to this card of the Dweller on the Threshold.

The Devil Key is deliberately placed directly after Temperance, for as previously discussed Michael, the Devil's nemesis, is the angel depicted on that card. In both Keys we consequently have the boundaries of Light, the extremes of existence and the range and totality of our psyches.

For the individual confronting and assimilating such depths is a difficult and perilous task, for one has to face many darknesses in the realm of the Shadow. Just as there exist forces that made what we consider to be worthy and loving humans there also dwell the murkier, ugly, brutal and grotesque aspects of human nature. These must be faced if one is to attain the Divine, if we do not succeed then we can be overwhelmed and imprisoned by our wayward natures and desires.

Devil's upraised hand

Waite in his *Pictorial Key to the Tarot* states that the Devil's hand is "the reverse of that benediction which is given by the Hierophant" [11]. Other commentators say that the hand gives the sign for Black Magic.

The palm creases seem to be making the glyph for Saturn. If this is the case then this fits with the rest of the card's symbolism. Saturn is the ruling planet of Capricorn and as noted elsewhere this planet was at the edge, or put another way, the depths, of the ancient world's knowledge of the Universe or existence. Fittingly for this card, it is also the furthest away of the Magical Planets from the Sun and the light.

Inverted pentagram

This represents the Four Elements (Fire, Water, Air and Earth) ruling the fifth of Spirit. This is an inversion of the usual values where Spirit rules all.

Loose chains

The chains are of our own making. Just like the figures in the card we are free to throw them off at will.

Red Garlands

These are the red roses of desire found in many of the Tarot keys but this time they are not balanced with the white flowers of pure thought.

Torch of light

This is pointed downwards emphasising the depths to which the light has fallen. It seems as though it has lit the tail of the male figure in the card, perhaps showing that at these depths the Light serves not to illumine our spirituality but to enflame our bestial desires.

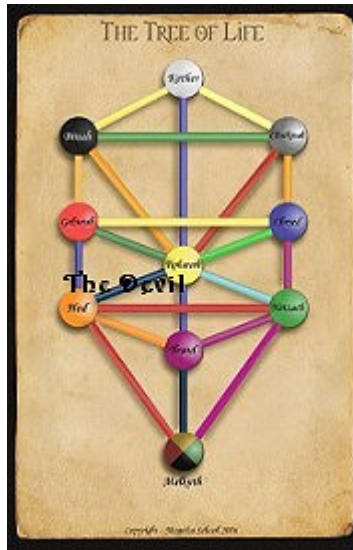
Woman's tail

The woman's tail maybe shows a wrong use of the wine of life. It also hints at drunken debauchery.

Kabbalah

This card can be attributed to Ayin, which means eye. An eye is something that sees because it lets in light and where there is no light we are blind. The obvious allegorical meaning is that the more Divine Light there is the more able we are to see Spiritual Truth.

The card connects Hod (Glory) to Tiphareth (Beauty) on the path known as the Renewing Intelligence.



Astrological attribute

Capricorn, the goat. Capricorn is the cardinal Earth sign and it very fittingly dovetails with the general tone of the card. In terms of the Four Elements and the Kabbalah it is impossible to fall further than to the Kingdom of Earth. This Earth sign begins at the darkest time of the year in the Northern hemisphere, yet this is precisely when the days finally begin to lengthen. This is the period of Christmas and the birth of Christ, the Christian Sun-god. The goat thus heralds the rebirth of light in both a physical and a spiritual sense. Although the Devil has the horns of Aries the Ram they also hint at the goat of Capricorn.

Divinatory meaning

Darkness, ill portent, lies, deceit, hiding of and from the truth, superstition, vice, hatred, jealousy. Bondage to overdeveloped sexual desires, imprisonment, entrapment, the seven deadly sins, enslavement, addiction, moral weakness, contempt.

Reversed

Spiritual understanding. Setting oneself free. Triumph of spirit. Finding the truth.

Research Project and Exercises

Research Project

This month we would like you to begin to form your own opinion about how the process of divination works. Do you take the view that the collective unconscious is accessed and that the reader uses that as a basis for extrapolating the future? Perhaps you think that precognition of future events is possible? Or do you suppose that it doesn't matter how it works as long as it works?

Why not look out and read some of the articles and books cited in this lesson to help form your views? Some of them can be found on the Internet and will cost you nothing to download.

Remember writing down your researches is a good way to get things clear in your head.

Whatever you eventually decide try and find arguments to back up your viewpoint. As always if you want you can post your research project onto the Forum and debate with other students.

Meditations

Temperance

As you have learnt in this lesson Temperance is a card of light and balance. It shows the levels of our existence can be integrated as a harmonious whole. The Archangel Michael is the Regent of God and as God's representative he can give us a direct link with the Divine. This link is important for our spiritual well being and is essential to the practice of magic. You will recall Key Two where the Magician raised his wand to the heavens so that he might channel divine energy to Earth. Well, through the Archangel of the Sephira Tiphareth we are able to access that potency. This meditation helps lay part of the foundation for contacting and knowing this divine intermediary.

Light a candle in your meditation space. Use any breathing pattern you have found beneficial. Perfume the air with Jasmine.

Visualise yourself as being of gigantic proportions. You tower above the landscape with your head in the clouds. Your feet stand astride mountain ranges and you can clearly see the curvature of the Earth as your vision extends for thousands of miles.

Feel the cool Earth beneath your feet, your home and your foundation. Stretch out your arms and move them through the air. Your hands reach higher than the highest bird can fly. Turn your face towards the Sun. Feel its warmth on your skin. Feel it beating gently on your brow. It seems to penetrate your mind filling your brain with light.

Now turn your sight inward. Your mind is like a sparkling cathedral. Flashes of gold and brilliant white glint from every surface. In the centre of this scene lays a sleeping figure. Gently call its name. The figure rises and you see that it is you who has awakened, bathed in the myriad rays pouring through the windows. Contemplate the meaning of this image.

Bring yourself to normal consciousness and record your impressions in your journal.

The Devil

This is more of an exercise than a meditation and some of you may not feel ready to try it, or be resistant to doing so. That is OK, none of this course is compulsory, if you don't like it, then skip it.

On one level The Devil card represents the parts of ourselves that we dislike and that we keep hidden from others. One of the messages of the Tarot and of Jungian psychology is that to become a fully integrated and balanced human being we must learn to deal with our "dark" side in a more open way rather than banishing our negativity below where we can try to ignore it, praying that nobody else notices our unworthiness.

One of the ways that we can begin to work with these this side of ourselves is to acknowledge its contents, for how can we deal with these things if we pretend they don't exist?

Examine your mind carefully over the next couple of weeks and acknowledge all the sides of yourself that you don't like. Some of these you may consider trivial, some you may consider unspeakable. Try to not to judge them, for by judging you will be afraid to open up to yourself. One of the things that may help you not to judge is to realise that everyone has their dark side and that the specific "darkness" that you have will more than likely be common to many, many people. Eventually make a list, you don't have to commit this to paper, but at least be clear in your mind of what your shadow side consists.

Now these things are more out in the open you will be able to begin to work with them and shape them so that your whole psyche may be fully integrated in the Light. This is a long term process but as you continue to work with the Major Arcana cards you will find many helpful inroads.

Lesson Nine:

Divination Part Two, The Tower and The Star

Welcome to the class!

In this lesson you will learn about the Celtic Cross spread.

You will then study the symbolism of The Tower and The Star cards from the Waite/Smith Tarot deck.

Following this there is a new research project for you to complete.

There are also two new meditative and self-transforming exercises for you to work on.

Introduction

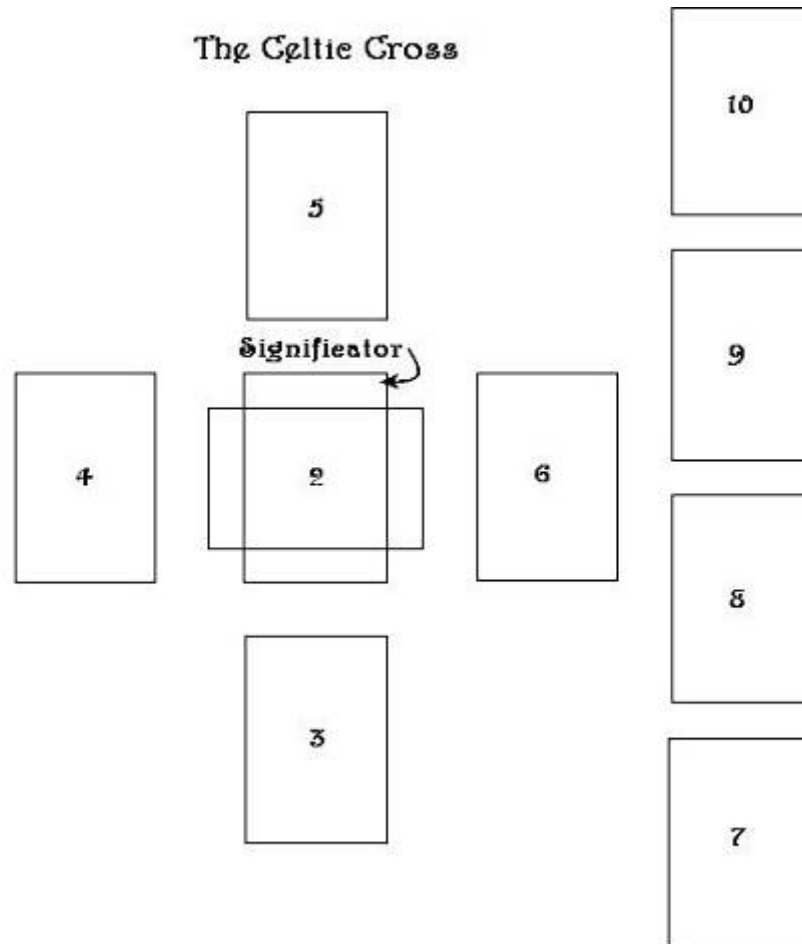
Unlikely as it may seem, this beginner's course has taught you little of the Tarot. In reality you have merely learnt of the main features of the Major Arcana and to truly be successful at using the Tarot as a spiritual tool, or as an aid to divination, you need to have a great knowledge of the Minor Arcana too. You will find all the information you need to be an accomplished Tarotist in our Advanced Tarot Course, although you will have to become a Life Member of Magicka School to access it. There is much to learn about the Kabbalistic, astrological and alchemical meanings of these cards that is hardly even guessed at by many people. You will begin to see what a truly incredible and well thought out system of magic and divination the Tarot really is.

In the meantime though you can get by with Tarot divination using your knowledge of the Major Arcana and the booklet contained in every pack that lists the bare meanings of the court and small cards. It is a good idea to learn these by heart and, although this may initially seem a daunting task, it can easily be achieved in less than a month if just two cards are learnt a day. Once this is done, and you have a general idea of the card, you can then add your own meanings as you work with the deck.

The Celtic Cross

Perhaps the most famous and widely used card spread of them all is the Celtic Cross. This was first made popular by A.E. Waite in his book *The Pictorial Key to the Tarot* [1]. Over time there have been slight variations given by different authors but it is testimony to its effectiveness that it has remained substantially unchanged for nearly a century. The spread is ideal for beginners as it can be carried out in one operation (i.e. the cards are laid out once in a particular fashion). It is most effective when used for questions of a general nature such as "What should be my next move in my relationship?" "How should I go about my career in the next 12 months?" "What will be the prospects for my new business venture?" and so on.

The spread is laid out like this:



The Significance of the Card Positions

These are the generally agreed significances, although as noted above there are a number of published variants.

1. The Significator-This card shows the general atmosphere and influences that surround the question. Some readers choose this card to represent their client; others just deal the card out as it comes.
2. This card is laid across the Significator and is always read as if it is the right way up. This card represents the specific forces of the moment that affect the issue be they opposing or otherwise.
3. This is the basis of the matter. These are the things that have happened in the more distant past.
4. This is what is behind. These are the things that have happened in the immediate past.
5. This is the crown of the matter. This card shows things that may be coming in the future.
6. This is in front. This card shows what will happen immediately next.
7. These are the fears. This card shows the individual's fears about a matter.
8. Environmental factors. This card represents the influences of family, friends or colleagues.
9. Hopes. This is what the individual hopes to be the outcome.
10. Final outcome. This card tells of what the end of the matter will be.

Beginning to Read

Those new to the spread will likely want to practice with notes of the card positions by their side. It is normal to take weeks, if not months before one feels completely comfortable with remembering the card places and what they signify. Start off reading for yourself by asking mock questions. Try out two to four readings per day. It is important to note that when you read for real you should only do one reading about a specific question within a twenty-hour period as the Tarot has a habit of returning confusing answers if utilised more frequently.

As you read build a story from the cards based on what you understand to be their meaning. Think not only of the divinatory meanings but the whole symbolism of the card. All your knowledge can be brought to bear. Some will find they have an instant gift for tagging the cards together in a coherent narrative. Others will struggle initially for some time. If this is the case do not worry, many of the finest readers in the world took years to learn their trade, whilst those that excelled at first lacked the stamina to hone their talent.

When you feel comfortable enough try out your new skill on a friend you trust and who will be encouraging. During this period it is important that you establish with

your friend that they are a guinea pig for your first efforts. This will help prevent them acting on what may not be very sound advice. If you clam up when reading for someone else try not to let it stress you unduly. Even people who have been going for years sometimes become confused or are unsure of how to interpret the cards. It's normal and to be expected. The more you do it, the more confident you will become.

When reading try to avoid definite pronouncements. This is important for several reasons. First, you are giving advice and too often inexperienced (or just plain bad) card readers in effect *tell* someone what they should be doing with their life. This makes the reader look arrogant and encourages the querent to be a passive recipient. The Tarot should be used in a way to empower others and not make the reader puff him or herself up with self-importance. Second, if you make definite pronouncements you may end up stressing someone unduly. For example, if you are convinced the cards are saying someone is going to be diagnosed with cancer within the next two years, rather than just insensitively blurting this out, say instead that the cards suggest that the querent probably needs to consider their health more carefully. Third, couching things more suggestively will prevent you from digging an embarrassing hole for yourself. Telling someone that they should dump their fiancé because you've divined that they will divorce in a few years time, only to find that they go ahead and get married, can ruin friendships and make you look stupid -even if the course of events prove to be true. A better way of tackling this kind of situation might be to discuss with the querent why *they* are having doubts about their relationship.

Once you have mastered this spread you could then go on to learn others, you can find a whole variety in our Advanced Tarot Course and there are also several books in print that give selections. You may even want to go down the route of making up your own.

A Note About Reversed Meanings

Some readers firmly believe in the importance of reversed cards (ie cards that appear upside down in a spread) and use a "reversed" interpretation such as we have given for each card so far. Not every reader makes use of these though. Some will merely turn the card the right way up and read its meaning as normal. At the end of the day you must decide for yourself. There is no right or wrong approach, despite what some may try to lead you to believe.

The Tower



Card as a whole

A tower dominates the central position of the card, rising from the top of a rock. It is night, or at least dark, and the sky is illumined by an angular bolt of lightning to the right. The tower's crown has been knocked off and flames burst from the top as well as the three windows. Showers of flame fall either side of the tower along with two figures dressed in blue, one of which wears a crown, the other a red cape. Great clouds surround the tower.

The Tower

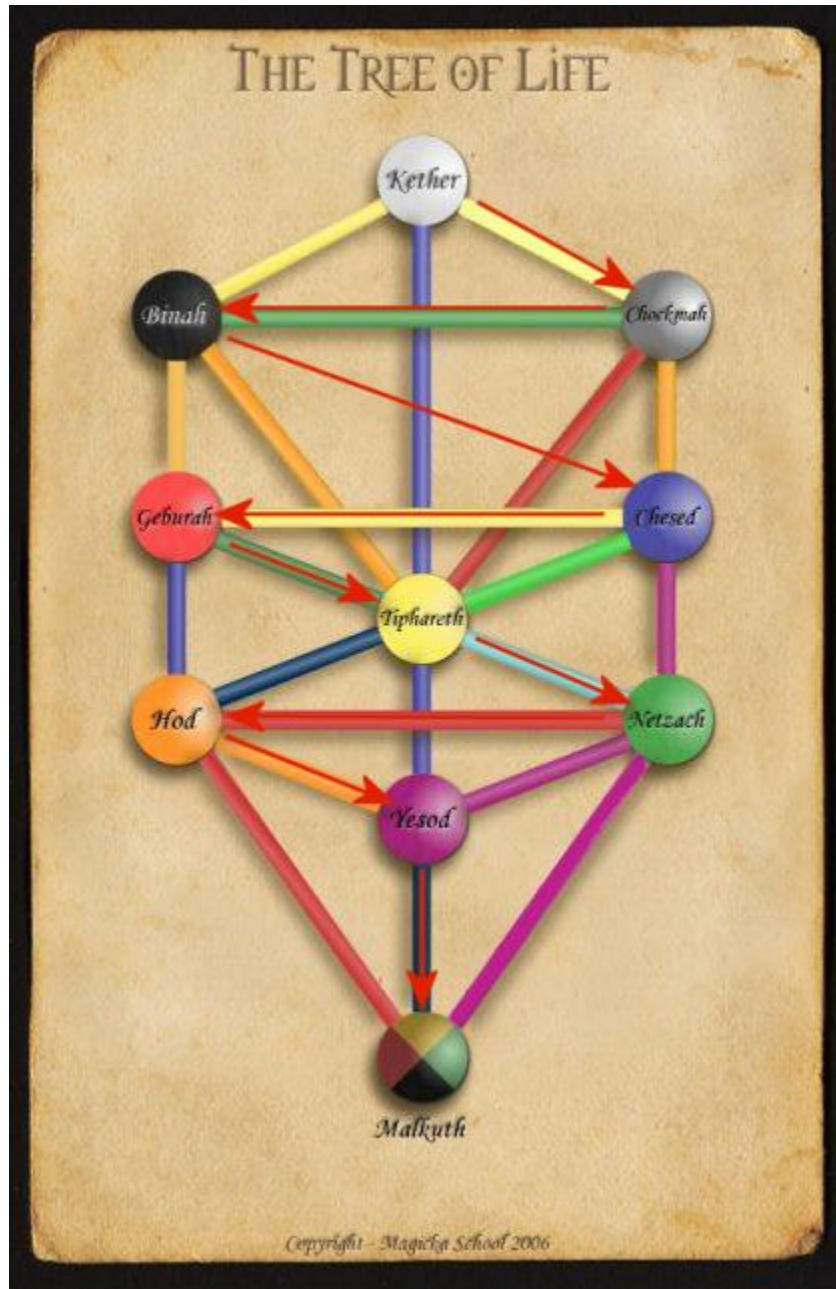
The Tower represents human achievement rising proud and ostentatious. However, it is rising in the dark and shows that this was built without the guidance of Divine Light. The Tower therefore shows achievement on the physical plane, but this achievement is devoid of spiritual qualities. As Waite notes in *The Pictorial Key to the Tarot* the image is reminiscent of the old truth "Except the Lord build the house, they labour in vain that build it" [2].

The Crown

This is a symbol of human knowledge, understanding and reason; in the minds of many these are our crowning glories but they are inadequate qualities on the spiritual path. Rational human knowledge and understanding is incomplete and lacking in depth; the whole notion of spirituality falls outside of the parameters of human reason.

Lightning flash

This represents the downward path of the Divine coming into physical manifestation to destroy our false ideas and ways of being. The flash is in the shape that Divine Light takes down the paths of the Tree of Life as in the Kabbalistic flash diagram below.



Clouds

Representative of obfuscation and impairment, preventing us seeing what is truly real and necessary.

Showers of flame

These are in the shapes of twenty two Hebrew Yods. This letter can symbolise the element Fire and the Divine spark. That there are twenty two of them is significant as there are the same number of paths on the Tree of Life. They are falling to Earth as if to awaken and show us the true way up to the Divine. The Ten on the right side of the card may represent the ten Sephiroth of the Tree of Life, while the twelve on the other perhaps stand for the Zodiacal signs.

Human figures

The Tower's occupants fall headlong to the ground because of the suddenness with which the Divine Light has come into their lives. This has shattered their ideas of what is real and worth achieving with their lives. Many of us are so preoccupied with our physical lives on the material plane that we do not stop to consider that we are spiritual creatures in need of re-establishing our connection with the Divine.

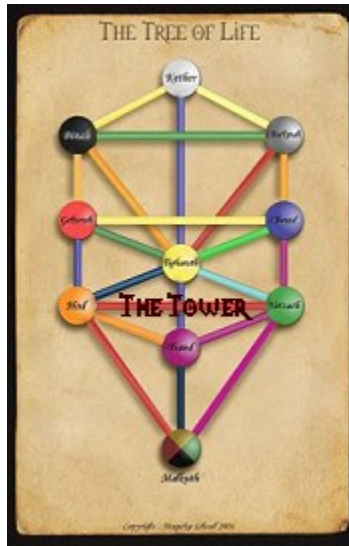
Both figures are well dressed; the man wears a red cape and blue robes whilst the other, perhaps female figure, is crowned. This may be intended to show that many of us surround ourselves with possessions and finery in attempt to advertise status and power in the material world. However, such fine vestments cut no ice on the spiritual plane and in fact are as nothing at all.

Kabbalah

This card can be attributed to the Hebrew letter Peh, which means a mouth. In the context of the card this serves to emphasise that ultimately our hankering after wealth and status, symbolised by our fine clothing and grand edifices, will ultimately devour us.

Further, the process of devouring (or eating) suggests something being broken down to be recreated in another form. Here our material world is being broken up to be recreated in a spiritual way.

This card connects Hod (Glory) with Netzach (Victory) on the path known as The Active or Exciting Intelligence.



Astrological attribute

Mars is, of course, the bringer of war and times of strife. Here though the emphasis is on swift destruction, which provides the basis for new growth. The forces represented by the Red Planet are part of the necessary process of regeneration.

Divinatory meaning

Change, conflict, disaster. Overthrow of the status quo, old ways of being put into disarray. Disruption that will bring positive change. Bankruptcy.

Reversed

Gain of freedom of body or mind at great expense. False accusation. False imprisonment. Oppression.

The Star



The card as a whole

A naked woman holds two jugs. One of these she pours into a pool of water and the other she pours onto the land from which runs five streams. On the bank small flowers are growing, ten of which surround the pool, although there are others behind the woman. To the right there is a tree in leaf upon which sits an ibis. In the distance, on the left, there is a mountain. Above the central figure there is a large yellow star with eight rays of light. To the right of this there are three smaller stars whilst there are four to the left, each are white and have eight rays. The whole scene is one of idyllic calmness. There are of course many similarities between this card and Temperance.

Central figure of a woman

Waite comments in his *Pictorial Key to the Tarot* that the woman is the Great Mother in the Kabbalistic Sephira of Binah [3]. Binah represents the first constrictions of the Divine Light into form, but this is form on a very rarefied plane and not at all what we understand by the term in the material world, it is perhaps best explained as constricted vibrating energy. Binah is referred to as the Great Sea.

The woman is naked to emphasise purity and a lack of artifice. She is golden haired which shows a connection with the gold star above her. The shape of her body may suggest the glyph of Saturn ♄ (although she would have to be reflected). This would fit with the woman representing Binah as the Sephira is linked to this planet, further Saturn sub-rules Aquarius to which this card is attributed.

By her pose she also suggests the shape of a *fylfot* (perhaps better known as a *swastika*). This symbol, familiar in particular to Hindus, is a symbol of light, happiness, hope and love (therefore it is particularly unfortunate that it was used in World War Two by the Nazis).

With half her body on the land and half on the water, the woman shows us that what she represents is behind the physical and non-physical realms of existence. She is the flowing energy of life derived from Spirit.

Two jugs

From the two jugs pour the waters of life which come from the golden star of Divine Light above the woman. Together they make up the physical and non-physical planes. The five streams pouring from the jug on the left probably represent Spirit, Fire, Water, Air and Earth from which all things are made. From the jug in her right hand she pours the waters of constricted Spirit that begin to find form as vibrating energy in the pool of liquid at her feet.

Pool

On one level this pool is the flowing energy of which everything is a part; it is the beginning of the form of all things in existence. The ripples suggest that it is pulsating with life. By learning to vibrate at the same frequency we can access and even travel back through the water.

The ten flowers round the pool could represent the ten Sephiroth of the Tree of Life. Through ascending the Sephiroth we can attain the Divine.

The Star

On one level this star is our own Sun without which we would not be able to exist. The Sun is the origin of all things on Earth; it is the great force from which sprang the male and female on the physical plane.

On another level it represents our spiritual creator that we can become aware of by travelling through the planes of the non-physical. The Star has eight rays; the number eight is in one sense a number of eternity for its loop has no end. Eight has also been variously referred to as the number of Christ, the number of the Holy Spirit and the Land of the Lord.

Seven white stars

In a material sense these are the seven magical planets of Sol, Mercury, Venus, Luna, Mars, Saturn, and Jupiter. They represent the forces which surround and influence us.

In another way they are the seven chakras or spiritual energy centres: *Muladhara, Svadisthana, Manipura, Anahata, Visuddhi, Ajna* and *Sahasrara*.

They may also represent the metals of Alchemy: lead, iron, tin, gold, copper, silver and mercury.

On yet another level they could be God's seven chief angels referred to throughout *The Bible's Book of Revelation* but not by name.

Using such correspondences we can seek to know ourselves and the world around us.

Ibis

The ibis was the Egyptian bird sacred to Thoth, god of Wisdom and Magic. Thoth also represented the "Word of God" by which is meant that he was the creator of life. This fits with the overall tone of the card, for in a sense the Word is the first form given to the Divine Impulse.

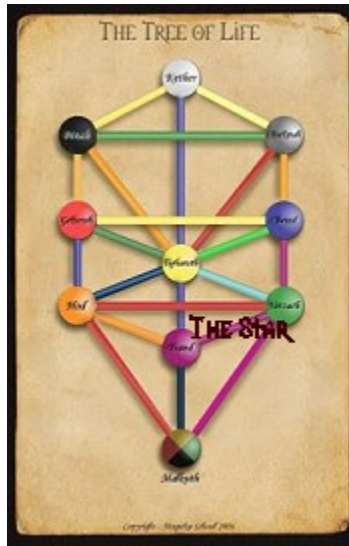
Tree

This may be seen as the tree of knowledge of which Adam and Eve ate in Eden. For all the benefits knowledge has given us, our minds are full of information turning over and over in our brains. If we want to know the God/dess we have to quiet and still our thoughts through meditation. When we stop thinking in a rational way Divine Truth is able to enter in.

Kabbalah

The Star is attributed to the Hebrew letter Tzaddi, meaning a fish hook. This might mean that through the messages given by the Star card we are able to fish for higher truths. It suggests that we are looking for something that we cannot touch or see as it exists through a body of water. Symbolically a fishhook is a way of joining onto an object that exists in a place that we are unable to be physically.

The Star connects Yesod (Foundation) to Netzach (Victory) on the path known as The Natural Intelligence.



Astrological attribute

Aquarius, the water bearer. Aquarius is the fixed Air sign and therefore symbolises the essentially communicative quality of this element in its most stable state. Aquarius is sub-ruled by Saturn and ruled by Uranus. The image of Aquarius as water bearer is of course strikingly similar to the Star card.

Comparison with Temperance

The Temperance card is chiefly concerned with the central image of the Holy Guardian Angel, who may be seen as the collective sum of the human psyche. In the Star card what is being emphasised are the general forces of nature and from where they derive.

Divinatory meaning

Hope, inspiration, joy, health, good spirits. Great love given and received. Insight.

Reversed

Doubt and pessimism, clouded perception. Illness both physical and mental. Stubbornness.

Research Project and Exercises

Research Project

Over the next couple of weeks spend some time researching other card spreads. You will find a good source in some of the books in the reading list, or alternatively, try looking for guidance on the internet. It is important to find two or three that you can experiment with as that way you will find one that you feel comfortable with and can truly make your own.

Also try to find someone that you can read for on a regular basis who will be prepared to let you practice on them. Ideally this should be a person who will be supportive of you and who is able to make positive and encouraging comments. This is important for, at this stage, you are likely to feel a little lacking in confidence.

As you experiment with each spread keep a record of what is working for you and what needs tweaking or changing. It cannot be emphasised enough that this is the real key to success as a card reader.

Meditations and Exercises

The Tower

As you have seen in the main body of the lesson the Tower card is, on some level, about hubris and folly. It shows us that many of our grand designs are in fact of little true worth unless they are firmly based on a spiritual footing.

What gives anything real, true and lasting value? Is it the bigger we build, the more noise we make, the greater our finances?

At the end of the day these things count for little, they can have importance but only in a short term sense. For example, ask yourself how many presidents of the USA will be household names in just 300 years from now? How many of today's great buildings will be still standing a 1000 years in the future? Even the Great Pyramid will one day crumble into dust and the name of Cheops or Khufu will be forgotten.

In our heart of hearts we know that for things to truly matter they must have a spiritual dimension. It is this, and this alone, that gives significance to our lives. Many of us, conditioned by millennia of the Christian church and its overbearing insistence on this point, have at first an almost instinctive revulsion to the idea. And yet, somewhere deep inside, we know that without spirituality our lives, and the things we achieve with them, are as nothing. It is the connection with the

Divine, and that Divine spark within all of us, that gives us our immortality and our true worth and meaning.

Take some time to review what you are doing with your life. How many of your goals and aspirations can be improved upon by adding a spiritual dimension to them and how many of the things you want to do have no room for the Divine?

Make a note in your journal and decide on what action you might like to take.

Some of you may disagree with the premise that spirituality matters to our lives. If that is the case write down why you think this is untrue. Then, just as an exercise, try to argue the opposite, why might it be the case?

The Star

Light a candle in your meditation space. Use any breathing pattern you have found beneficial. Perfume the air with any flowery or light incense.

Visualise yourself as being naked and free within a beautiful meadow full of summer flowers. You can feel the tickle of cool grass on your feet and a gentle breeze in your hair. The sky is a perfectly clear, gentle blue and directly above is a large golden sun that fills the land with warmth and well-being. Take a moment to bask in its light, feel it warm your skin and touch your heart and head. Let the light pour through you from your crown to your feet and into the rich, dark earth. It feels good to be alive.

In front of you is a tree with a bird perched high up in its boughs. Walk over to it and touch its bark. It is cool, hard and solid; it feels as if this tree has been there for ever. You look up through the leaves and can see the bird looking down at you. It is as if it is trying to communicate with you. Meditate for a while on its message. What is it trying to tell you?

When you have heard its message walk further on until you come to a pool.

The breeze makes the water ripple and shimmer slightly. You look in and are surprised to find that you cannot see its bottom. It is fathomless and you have a slightly eerie feeling. You feel compelled to spend some time staring deep within it. Every now and then something silver flashes way down below but you cannot make out quite what it is. Remain here at the bank for a while and contemplate what you must do next.

When you are ready bring yourself to normal consciousness and record your impressions in your journal.

Lesson Ten:

Journey's End

The Moon, The Sun, Judgement and The World

Welcome to the class!

In this lesson you will learn about The Moon, The Sun, Judgement and The World from the Waite/Smith Tarot deck

Following this there is a new research project for you to complete.

There are also some useful tables that pull together some of the information contained in the course.

Introduction

Congratulations! You have now reached the final lesson in Magicka School's Beginner's Tarot Course. You should feel rightly proud that you have come this far. Although it has been an introductory course the depth of study that has been demanded of you has been great and you have done extremely well to keep up with it and remain dedicated to the end.

As we noted last lesson though, this course has done little more than give you the bare bones of the Tarot. You have, in fact, only completed the first couple of steps on your journey of knowledge; they are extremely important and significant steps, but are nonetheless just a beginning. There are many, many more things to learn. Some of this information will astound you as you learn that the Tarot has much more depth to it than you now realise.

Thank you and enjoy your last lesson in Beginner's Tarot.

The Moon



The card as a whole

An unsmiling Moon looks down upon the world; beneath it fifteen golden droplets fall. Two ominous and foreboding towers loom large; they are featureless apart from a solitary window at the top. A path runs between them leading from a pool in the foreground into the mountains beyond. On opposite sides of the path, a wolf, on the right, and a dog, on the left, howl at the Moon. A lobster or crayfish struggles from the pool and onto the track.

The Moon

The Moon is unfriendly and unwelcoming. Often the Moon is known as jealous for it wishes that it could be more than a pale reflection of the Sun. The path in Key Eighteen leads a traveller eventually to the Sun card and it can be assumed that the Moon is displeased by this. It is shown in its triple aspect of first quarter, gibbous and full moon. Around it are thirty two moonbeams which are the same number as there are paths on the Tree of Life (twenty two paths and ten Sephiroth).

Fifteen golden droplets

These are reminiscent of the Yods found in Key Sixteen, The Tower. Similarly they show Divine Light descending to the Earth. However, they are merely reflections of this light and have been influenced by the Moon's fickle and jealous nature. It is perhaps no accident that the number fifteen is also the number of the Devil card.

The towers

These represent the trials that must be passed successfully on the way to the Divine. They are watch towers, waiting for every mistake that a seeker makes.

The night

The dread hours that the Moon rules are the time of the final and deepest descent of the Light, before it can rise again into the day. This is the night time of the soul when we must confront the Shadow of our psyches (see the Devil card). Everything in our natures that we consider repellent, filthy and dark comes to haunt us. We must face these spectres and learn to accept and take ownership of them if we are to be successful on our spiritual quest.

Dog and wolf

The dog is a domesticated wild animal which we have turned into our faithful friend. However, it is at root a wild creature which given half the chance will return to its original existence and howl at the moon like the wolf. Similarly, we are dual creatures who easily slip into a primordial bestial nature. If we are to attain the world of Spirit then we must accept and integrate our dark side.

However, this is not the same as giving into it; we must learn to master our fully integrated selves. Many of us fail in this quest on the path under the Moon's watchful gaze and become dominated by our Shadow nature.

Lobster or crayfish

This symbolises primitive life. We came from the ocean and at our deepest level are aquatic creatures [1] who have evolved and continue to evolve. Aquatic animals are also more obviously influenced by the Moon in terms of the tides, rhythms of reproduction and evolution.

The pool

This is the pool of our own unconscious to which we have pushed our Shadow. We must travel through these waters if we are to progress, evolve and become whole.

Kabbalah

The Moon is attributed to Qoph or the back of the head. It is the part of our head that we cannot see, yet it is that which rules us. In terms of the card the symbolism is obvious; the things in our natures that we do not know about or cannot accept are the things we must gain knowledge of and master.

This card connects Netzach (Victory) with Malkuth (The Kingdom) on the path known as The Corporeal Intelligence.



Astrological Attribute

Pisces. Pisces is a dual sign as the two fish pull in opposite directions. It is difficult for one to triumph over the other and yet there must be a winner if a firm direction is to be maintained.

Divinatory Meaning

Intuition and imagination. Illusion, deception, hidden enemies, unseen dangers. Psychic powers coming into play. Madness, falsehood, crisis. Change coming.

Reversed

Imagination of a practical kind. Peace at a cost. Avoid risks.

The Sun



The card as a whole

An expressionless Sun looks out from the card to gaze at whoever is looking. It has twenty one rays, ten of which are wavy and eleven that are straight. Beneath it are four sunflowers similarly facing their observer by peering over a wall. In front of the wall, a naked child, with six flowers and a feather for a headdress, sits on a white horse holding a red banner in his or her left hand.

The Sun

The Sun represents many things. Most obviously on the material plane it represents creation and creative force, for without it our planet would not have been made and nothing would be able to survive on it. Everything we interact with is of the Sun and everything on the planet is ultimately regulated by it. It is the most dominant and pervasive force in our lives and yet we barely stop to appreciate this fact of our existence. We are all children of the Sun.

On another level it represents spirit and spiritual attainment. We speak of having come into the light, or of drawing down the light upon us. We equate light with spirituality, goodness and love.

And yet this Sun is not smiling benevolently upon us. It simply is; it dominates the card yet seems completely impassive, perhaps emphasising that it is us that seek it and not the other way around.

However, the fact that this Sun has a face may represent that forces of nature can be seen on some level as a type of conscious energy and that they can be personified and viewed as essentially human in character.

Twenty one rays

There are twenty one positive numbered cards in the Major Arcana (The Fool represents the transition between existence and non-existence and is therefore not included in this reckoning), each representing part of the Great Wheel of existence. The centre of our Great Wheel, the Solar System, is the Sun.

Four sun flowers

Four is traditionally the number of stability and balance. Most obviously there are four elements (Earth, Air, Fire and Water) or categories under which all of existence can be classified. There are also four Kabbalistic worlds (Atziluth, Briah, Yetzirah and Assiah) which together form the totality of existence. The fact that the sunflowers are turned towards the child and not to the Sun may indicate that spirituality (a higher light than Sunlight) is to be found within ourselves.

Walled garden

A wall indicates human activity. It is built to mark a boundary, to contain something or to keep something out. In this case it marks the boundary between the explainable and classifiable and the realms of existence that cannot be rationalised. The sunflowers represent human modes of classification and human ways of explaining things. The child has now left this behind; it no longer needs intellectual constructs to understand existence.

Young child

The child is deliberately androgynous so that it represents us all, both female and male. On one level it shows innocence and purity, it is an individual who has been recently born and can be seen as the fledgling spiritual us. There is wisdom and understanding in its naivety. Lacking cumbersome intellectual knowledge it is able to see Divine Truth and go about the rest of its journey in the clear light of the Sun.

Child's headdress

This deliberately echoes the headdress of The Fool. In a sense the Fool was us on a lower arc of evolution. The Fool has now been reborn as a being closer to the Divine.

White horse

A white horse represents victory. In the Death card the white horse served to show that death ultimately wins. Here it shows the victory of the Spirit. The child is relaxed, happy and completely in control despite, or perhaps because of, having no saddle or reins. The message seems to be for us to control less; by doing this we are happier, more able to go with the flow and more able to realise our spirituality.

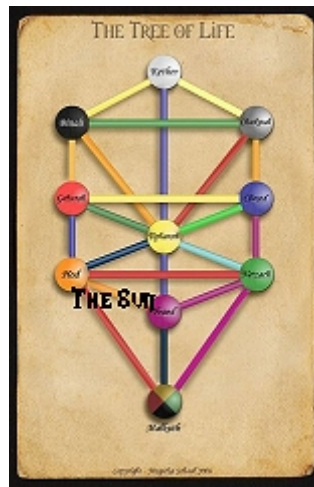
Red banner

The banner symbolises action and vibration. It is held in the left hand to show that the child has learnt to rely on the sub-conscious to facilitate communication with the Divine.

Kabbalah

The Sun is assigned to Resh, meaning the head and face. Through our heads and faces we primarily control our lives and express ourselves to those around us.

The card connects Yesod (Foundation) to Hod (Glory) on the path known as The Collecting Intelligence.



Planetary attribute

The Sun card is attributed to the Sun.

Divinatory meaning

Vitality, life, happiness, well being, health, longevity, courage. A journey near completion. Good marriage. Completion. Pleasure in simple things.

Reversed

Loss. Sometimes sudden death. Trouble in marriage. Unable to see the future clearly.

Judgement



The card as a whole

An angel appearing in the clouds blows a trumpet from which flies a white flag with a red cross. Below are six individuals, three in the foreground and three in the background, who raise their arms upwards in various gestures. They appear to be standing in coffins that are floating on a sea. Beyond the sea are white mountains.

The angel

The idea of an angel blowing a horn at Judgement Day comes from *The Bible's Book of Revelations* traditionally believed to have been authored by John the Evangelist. The book describes the whole process of the Second Coming and the Rapture where all true Christians are taken to Heaven. In the book seven angels sound trumpets: "And I saw the seven angels who stand before God, and seven trumpets were given to them" [2]. Each trumpet blast signifies a momentous and often calamitous event. The seventh blast signifies that the Kingdom of God has been made manifest: "Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever" [3]. None of the angels are named and various traditions ascribe the blowing of the seventh horn to Israfel, Gabriel or Michael [4]. However all this may be, the card is not specifically Christian in its meaning and what is important here is the completion of the joining of our spirits with their source.

Trumpet

The seven lines beneath the trumpet stand for all seven blasts given by the angels in *The Book of Revelation*; by extension they represent all the events of the Second Coming. The seven lines also specifically stand for the seventh blast and the establishment of the Kingdom of God.

White flag with red cross

The symbolism is unclear. A white flag with a red cross extending to the edges is most famously England's National Flag and the Cross of St. George. On one level this could make sense in the context of the card as allegorically St. George's victory over the dragon is the victory of Christianity over Satan. To a Christian mystic like Waite perhaps the flag represented the victory of spirit and its union with the Divine. Incidentally, if we are to infer that this is the Cross of St. George then this would lend credence to the angel of the card being Michael, as Saint George is often seen as an alternative manifestation of the leader of the heavenly host. It may also be possible that a link with the Knight's Templars is being suggested as they wore a white mantle with a red cross. The Templars are of course famous as the guardians of the Holy Grail and of occult knowledge.

Six figures

The family group in the foreground is posed in a specific way. The woman with outstretched arms stands for the figure "L" (although upside down and reversed), the child's pose is reminiscent of a "U" and the man with arms crossed on his chest is an "X". Reading right to left we have the word "LUX" or Light, a key concept in the magic and beliefs of the Golden Dawn. That this is reversed and not made clear is probably due to Waite concocting a blind, who in his description of the card in *The Pictorial Key of the Tarot* felt it wise not to go into too much detail [5].

The symbolism of the background figures remains a mystery -Waite obviously felt they added something to the design of the card although he declines to say what [6]. All the figures, though, can be seen to represent the return to the source of all.

Coffins

The symbolism is obvious -the dead are risen.

Sea

This is the great body of vibrating energy from which we are all made and to which we return.

White mountains

Abstract thought.

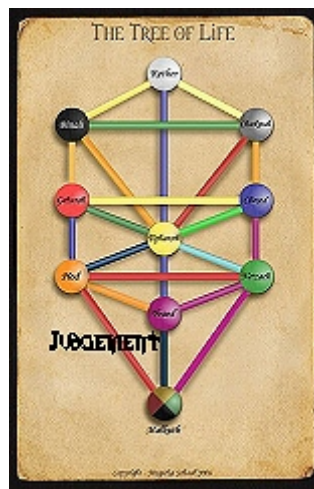
Trees in the background

Perhaps another symbol from *Revelations* "Then the angel showed me the river of life...flowing crystal-clear down the middle of the city street. On either side of the river were the trees of life" [7].

Kabbalah

The card can be attributed to Shin, which means "tooth". With teeth we cut up physical form, it is the most noticeable stage of breaking food down into its life giving constituents. In terms of the card what is perhaps suggested is that when our bodies are finally broken down the Spirit is released that lies behind all energy.

This card connects the Sephira Malkuth (The Kingdom) with Hod (Glory) on the path known as The Perpetual Intelligence.



Element

The card is attributed to Fire. Here standing for the fire of final purification, but also the attainment of union with the Divine Fire from which all things come.

Divinatory meaning

Awakening, renewal. Well lived life. Radical change.

Reversed

Weakness. Simplicity. Fear of death or of endings. Inability to find peace or happiness. Separation from loved ones. Loss of material goods.

The World



The card as a whole

A naked figure appears to be dancing in the centre of the card, holding a wand in each hand. The figure's legs are crossed. Surrounding the figure is an oval shaped wreath at the top and bottom of which are two red ribbons. In the corners of the card are the head of a man, an eagle, a lion and a bull; behind each of these is a cloud.

Partially naked figure

The figure is partially covered by a cloth, the breasts are showing leading some to conclude that this is a woman, but it may be that this is an hermaphrodite and that the cloth delicately conceals the fact. The crossed legs and the triangle formed by the hands and head are reminiscent of the Hanged Man, except that this time the symbol is reversed. It seems to represent a triumph of the spiritual (shown by the triangle) over the material (shown by the cross). This is also the Alchemical symbol for Sulphur the first Alchemical principle. The wands echo the wand held by the Magician but these are held at a central height as if to indicate that the figure is at the same level as the Divine Light.

In terms of the human psyche, all its various constituent parts have become one and the ultimate goal of individuation has been attained.

We have now become god/dess-like, aware of our existence on all planes; able to operate and control ourselves, as well as our surroundings, on all levels.

Oval wreath

The oval wreath seems to be vaginal in shape which would mean that this is a symbol of rebirth. In the Judgement card one cycle has ended and now another

begins. The Fool will be reborn, but on a higher level. Perhaps this helps to explain the ancient tradition of placing the Fool between Key Twenty and Twenty One [8].

The red ribbons are tied in the shape of a lemniscate which, as noted throughout the lessons, is a symbol of never ending life and continuing cycles.

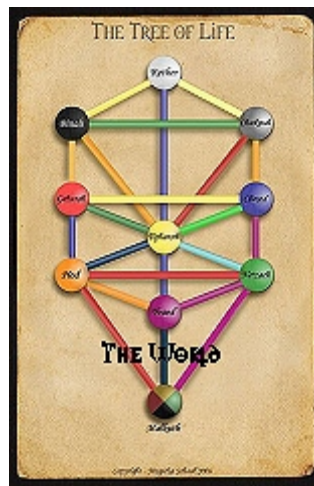
Head of a man, eagle, lion and bull

As explained in the notes to Key Ten these are the four Kerubs and have many layers of meaning.

Kabbalah

This card can be attributed to the Tau cross. Tau means signature or mark. To the Hebrews it was a symbol of salvation and a way of preserving the righteous: "And the lord said unto him, Go through the midst of Jerusalem, and mark a mark upon the foreheads of the men that sigh and cry for all the abominations" [9].

This card connects Malkuth (The Kingdom) with Yesod (Foundation) on the path known as The Administrative Intelligence. That the last card of the Major Arcana connects the first path on the ascent to the Divine emphasises that the end of one cycle of existence is just the beginning of another.



Planetary attribute

The World is attributed to Saturn. Saturn was the limit of the known Universe to the ancients. It was also seen as the midpoint between that which has been and that which is to come. This was because in mythology Saturn dethroned his father, Uranus, who was in turn dethroned by his son, Zeus, or Jupiter. Key Twenty One represents the completion of one cycle and the start of another and Saturn is therefore fittingly attributed to this card.

Element

Earth. Earth the concrete, material world where spirit manifests to evolve. The cycle is about to begin again with the manifestation of a new Fool.

Divinatory meaning

Completion. Success in ambition. Victory in everything, supreme attainment. Emigration, change of position or place.

Reversed

Success still elusive. Fear of change. Unwillingness to travel. Attachment to one's life and belongings. No vision. Stagnation

Research Project

Looking back, looking forwards

For this project spend some time reviewing what you have learnt on the course. What was most useful? What was less valuable? What was inspiring? What was a little boring? What would you like to know next?

Make sure you write this down in your journal.

This will be important to you as it will help wrap up this stage of your studies.

If you feel able it will greatly assist us if you could then forward this information to admin@magickaschool.com. Without such feedback from our students we have no way of knowing if we are truly catering for your needs, which after all is the aim of any school. It will assist us in making the lessons even more relevant and interesting.

Useful Tables

Instead of meditations and exercises this lesson we instead present you with three useful tables that summarise some of the information that you have been learning.

The Cards and Astrological and Elemental Attributions

Tarot Card	Astrological Attribution	Symbol	Elemental Attribution
The Fool			Air
The Magician	Mercury	☿	
The High Priestess	Moon	☾	
The Empress	Venus	♀	
The Emperor	Aries	♈	
The Hierophant	Taurus	♉	
The Lovers	Gemini	♊	
The Chariot	Cancer	♋	
Strength/Force	Leo	♌	
The Hermit	Virgo	♍	
The Wheel of Fortune	Jupiter	♃	
Justice	Libra	♎	
The Hanged Man			Water
Death	Scorpio	♏	
Temperance	Sagittarius	♐	
The Devil	Capricorn	♑	
The Tower	Mars	♂	
The Star	Aquarius	♒	
The Moon	Pisces	♓	
The Sun	Sun	☼	
Judgement			Fire
The World	Saturn	♄	

The Cards and Hebrew Letters

Tarot Card	Hebrew Letter	Hebrew Name	English Translation
The Fool	א	Aleph	Ox
The Magician	ב	Beth	House
The High Priestess	ג	Gimel	Camel
The Empress	ד	Daleth	Door
The Emperor	ה	Heh	Window
The Hierophant	ו	Vav or Vau	Nail
The Lovers	ז	Zayin or Zain	Sword
The Chariot	ח	Cheth	Fence
Strength/Force	ט	Teth	Serpent
The Hermit	י	Yod	Hand
The Wheel of Fortune	כ	Kaph	Palm
Justice	ל	Lamed	Ox Goad
The Hanged Man	מ	Mem	Water
Death	נ	Nun	Fish
Temperance	ס	Samekh	Prop
The Devil	ע	Ayin	Eye
The Tower	פ	Peh	Mouth
The Star	צ	Tzaddi	Fish Hook
The Moon	ק	Qoph	Back of the Head
The Sun	ר	Resh	Head
Judgement	ש	Shin	Tooth
The World	ת	Tau	Tau Cross

The Cards and Paths of the Tree of Life

Tarot Card	Path Number	Path
The Fool	11	Kether to Chockmah
The Magician	12	Kether to Binah
The High Priestess	13	Kether to Tiphareth
The Empress	14	Chockmah to Binah
The Emperor	15	Chockmah to Tiphareth
The Hierophant	16	Chockmah to Chesed
The Lovers	17	Binah to Tiphareth
The Chariot	18	Binah to Geburah
Strength/Force	19	Chesed To Geburah
Hermit	20	Chesed to Tiphareth
The Wheel of Fortune	21	Chesed to Netzach
Justice	22	Geburah to Tiphareth
The Hanged Man	23	Geburah to Hod
Death	24	Tiphareth to Netzach
Temperance	25	Tiphareth to Yesod
The Devil	26	Tiphareth to Hod
The Tower	27	Netzach to Hod
The Star	28	Netzach to Yesod
The Moon	29	Netzach to Malkuth
The Sun	30	Hod to Yesod
Judgement	31	Hod to Malkuth
The World	32	Yesod to Malkuth

Endnotes

Chapter One: Choosing a Tarot

- [1] The Rider Waite Tarot is published by US Games Systems.
- [2] Pamela Colman Smith is often incorrectly referred to as Pamela *Coleman* Smith in much Tarot literature.
- [3] These are perhaps most easily found today in Israel Regardie, *The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order of the Golden Dawn*, one volume edition, Llewellyn, 2003, pp. 540-593.
- [4] Waite was to become Grand Master of the Order in 1903.
- [5] Those that appreciate Waite and Smith's Minor Arcana are too numerous to mention here. For an opposing view see Robert Wang, *An Introduction to the Golden Dawn Tarot*, Weiser, 1992, p.21.
- [6] Crowley's Book of Thoth is published by AG Mueller and US Games Systems Inc.
- [7] See, for example, Ronald Hutton, *The Triumph of the Moon: A History of Modern Pagan Witchcraft*, Oxford University Press, 2001, pp. 171-181.
- [8] Aleister Crowley, *The Book of Thoth*, Weiser, 1999.
- [9] Case's Tarot is published by Builders of the Adytum Ltd.
- [10] Paul Foster Case, *The Tarot*, Builders of the Adytum Ltd, 1990.
- [11] Robert Wang's Golden Dawn Tarot is published by US Games Systems Inc.
- [12] Israel Regardie published all the Golden Dawn material that he had access to in four volumes, *The Golden Dawn; A Complete Course in Ceremonial Magic*; this has been condensed into a one volume book cited above. He is also the author of a number of other text books on magic and related subjects.
- [13] Sandra Tabatha and Chic Cicero's Golden Dawn Magical Tarot is published by Llewellyn.
- [14] As well as publishing their own books they have edited many of Israel Regardie's providing much material that clarifies his ideas and sources.
- [15] See *The Book of the Law*, Weiser, 1976 p. 9.

[16] Aleister Crowley, *The Book of Thoth*, Weiser 1999, p. 71.

Chapter Two: The History of the Tarot

[1] In *The Secret Teachings of All Ages*, Tarcher/Penguin, 2003, pp. 409-11, Manly P. Hall discusses a variety of theories of the origin of the Tarot. Paul Foster Case asserted that the cards were created in Fez in 1200 AD in *The Tarot*, BOTA Ltd, 1975, p. 2. See also Crowley, *The Book of Thoth*, Weiser, 1999, p. 3, for a brief history.

[2] Such a view is often promulgated by some Christian groups.

[3] Fortunately there are a number of works that give more accurate histories, see in particular Ronald Decker and Michael Dummet, *A History of the Occult Tarot 1870-1970*, Duckworth, 2002 and with Thierry De Paulis *A Wicked Pack of Cards: The Origins of the Occult Tarot*, New York St Martins, 1996. Also Stuart R. Kaplan, *The Encyclopedia of Tarot Volumes I, II and III*, New York 1978, 1986 and Stamford, Connecticut 1990.

[4] This is the standard historical view.

[5] For example, in the *Viterbo Chronicle* Covelluzzo wrote about the introduction of cards in the Lazio region of Italy in 1379.

[6] Most famous of these are what have become known as the Visconti-Sforza sets of cards, several of which survive today. The Visconti family dominated territory around Milan, Italy, from the mid-fourteenth to fifteenth centuries. Scholars disagree as to which set of cards originated first; the earliest date given in the literature is 1428, applied to the Yale deck, although this remains controversial.

[7] Etteilla's ideas on this subject first appeared in *Manière de se récréer avec le jeu de cartes nommées Tarots* (How to Entertain Yourself With the Deck of Cards Called Tarot) in 1775.

[8] Eliphas Levi, trans. A. E. Waite, *Transcendental Magic, Its Doctrine and Ritual*, Bracken Books, 1995.

[9] Ibid., p.466.

[10] See Ronald Decker and Michael Dummet, *A History of the Occult Tarot, 1870-1970*, Duckworth, 2002, pp. 52-58, also pp.96-100. Although no documentation of Moina's role in the creation of the Tarot seems to exist (at least in the public domain), she painted ritual chambers for the Order and had studied at the Slade School of Art between 1880-86, many assume she must therefore have played a part.

[11] Israel Regardie (1907-85) was a famed magician and author of many now standard books on magic.

[12] Those that are interested can make a start on following this up by looking at Paul Foster Case, *The Tarot*, BOTA Ltd, 1990, p.68. However, Case links the Cube of Space to The Emperor card and not the High Priestess.

[13] The term negative should not be seen as being pejorative. It is used more in the sense of how science would use the word, as in "negative particle".

Chapter Three: The Kabbalah

[1] Eliphas Levi ,trans. A. E. Waite, *Transcendental Magic, Its Doctrine and Ritual*, Bracken Books, 1995.

[2] Ibid., p.466.

[3] Ibid., pp.475-478.

[4] See Waite's introduction to Knut Stenring, *The Book of Formation*, Ktav Publishing House, pp.13-14: "It may be well to add that I am not to be included among those who are satisfied that there is a valid correspondence between Hebrew letters and Tarot Trump symbols".

[5] This is the standard dictionary definition.

[6] See Eden Gray, *A Complete Guide to the Tarot*, Bantum, 1972, p. 28.

[7] Levi, op. cit., p.479.

[8] The student will remember that in the Magician card the red roses symbolise desire and will, whilst white lilies symbolise pure and abstract thought. Both the Magician and the monks desire union with the divine except that the Magician is his own channel for spiritual energy whilst the monks receive the divine light filtered through the Hierophant.

[9] Levi, op. cit., p.479.

[10] There are many possible interpretations of this symbol and our definition is open to contest. Waite was familiar with the ideas of Levi that the crown symbolised Kether, Tiphareth and Yesod, see Levi, Ibid.

[11] Ibid.

[12] Ibid.

Chapter Four: The Tarot and Astrology

[1] The BOTA attributions run as follows: The Fool: Uranus, The Magician: Mercury, The High Priestess: The Moon, The Empress: Venus, The Wheel of Fortune: Jupiter, The Hanged Man: Neptune, The Tower: Mars, The Sun: Sun, Judgement: Pluto, The World: Saturn. There is also some controversy over the zodiac attributions of The Emperor and Star cards, following the ideas of Aleister Crowley, which is discussed in detail in our Advanced Tarot Course.

[2] Raphael is first mentioned by name in the *Book of Tobit* from the *Protestant Apocrypha* or *Catholic and Orthodox Deuterocanon*.

[3] It is likely that Eliphas Levi's design for this card were an influence on Waite and Smith. Levi's design also has a black and white sphinx pulling the chariot except that they both look in the direction of the Charioteer's right, see Eliphas Levi, *Transcendental Magic, Its Doctrine and Ritual*, Bracken Books, 1995, p. 475.

[4] See Paul Foster Case, *The Tarot*, BOTA Ltd, 1990, p. 95. Grey is the colour of the Sephira Chochmah on the Kabbalistic Tree of Life. An alternative name for this Sephira is "Wisdom".

Chapter Five: The Tarot and Spiritual Psychology

[1] One of the best introductory works on Jung's ideas is Maggie Hyde and Michael McGuiness *Introducing Jung*, Icon Books, 1999.

[2] See the research of Michel Juvet in "Recherches sur les structures nerveuses et les m³/₄ canismes responsables des differentes phases du sommeil physiologique", *Archives Italiennes de Biologie*, 125 153, 1962.

[3] Assagioli is most famous for his ideas on Psychosynthesis, see *Psychosynthesis: A Collection of Basic Writings*, Arkana, 1993.

Chapter Six: The Tarot and High Magic

[1] This point is made clear in Ronald Decker and Michael Dummet, *A History of the Occult Tarot 1870-1970*, Duckworth, 2002, p.141.

[2] Please note that magic and Wicca is written of much more extensively in our Wicca courses.

[3] For confirmation of this see Chic and Sandra Tabatha Cicero, *Self-Initiation into the Golden Dawn Tradition*, Llewellyn, 2003, p.149. The Golden Dawn's attributions of these figures are now the accepted standard, although some sources will give the angel as Water and the eagle as Air.

[4] The eagle is linked to Scorpio through alchemical doctrines where it is part of a complex symbol of regeneration. The scorpion stands for willingness to change; the eagle represents exaltation above solid matter.

[5] The figure can also be considered to be Raphael, who in the Golden Dawn system of magic is the Angel of the East and of Air.

Chapter Seven: The Importance of Symbolism

[1] C.G. Jung, *Man and his Symbols*, Picador, 1978, p.3-4.

[2] Ibid., p.41.

[3] Ibid. p.41-2. Although here he was referring to religious images the quote still applies.

[4] Oswald Wirth quoted in Gareth Knight, *A Practical Guide to Qabalistic Symbolism*, one volume edition, Weiser, 1978, II, p.227.

[5] See Lon Milo DuQuette, *Understanding Aleister Crowley's Thoth Tarot*, Weiser, 2003, p. 55.

Chapter Eight: The Tarot and Divination

[1] Aleister Crowley, *Book of Thoth*, Weiser, 1999, p. 82.

[2] Janet and Stewart Farrar, *A Witches' Bible, The Complete Witches' Handbook: Part Two, The Witches' Way*, Phoenix Publishing Inc, 1996, p. 200.

[3] Israel Regardie, *The Tree of Life, An Illustrated Study in Magic*, ed. Chic Cicero and Sandra Tabatha Cicero, Llewellyn, 2003, p. 449.

[4] Starhawk, *The Spiral Dance, A Rebirth of the Ancient Religion of the Great Goddess*, Harper, p. 169.

[5] See Dean Radin, *Time-reversed Human Experience: Experimental evidence and implications*. This article is available for free on the internet at:
<http://www.boundaryinstitute.org/articles/timereversed.pdf>

[6] See, for example, Brian Greene, *The Fabric of the Cosmos*, Vintage, 2005, "Just as we envision all of space as really being out there, as really existing, we should also envision all of time as really being out there, as really existing too."

[7] See Stephen Hawking, *A Brief History of Time, From the Big Bang to Black Hole*, Bantam Books, 1998, p.62.

[8] On the "Copenhagen Interpretation" see the Stamford Encyclopaedia of Philosophy at <http://plato.stanford.edu/entries/qm-copenhagen/> . It should be borne in mind that the "Copenhagen Interpretation" is just one possible way of looking at quantum theory and today has competition from the "Many Worlds Interpretation" which does not rely on the notion of an observer or quantum collapse, on this see the Stamford Encyclopaedia of Philosophy at <http://plato.stanford.edu/entries/qm-manyworlds/> . See also James L. Foberg, *Quantum Consciousness and your Immortality*, p.54, available for free on the Internet at <http://home.infionline.net/~jforberg>.

[9] For literary convenience the angel is referred to as "he". Angels are, of course, sexless.

[10] Although just possibly it is he who is the angel of the Judgement card (see the future lesson notes for Key Twenty).

[11] A. E. Waite, *The Pictorial Key to the Tarot*, p.128.

Chapter Nine: Divination, Part Two

[1] A. E. Waite, *The Pictorial Key to the Tarot*, US Games Systems Inc., 1971, p. 305. On the following pages (to p. 318) the reader will find some other much less well known methods.

[2] Ibid., p. 135.

[3] Ibid., p. 139.

Chapter Ten: Journey's End

[1] See the comments about this in the section "Element" in the commentary to The Hanged Man.

[2] *Revelations* (8:2).

[3] *Revelations* (11:15).

[4] Israfel is not mentioned in *The Bible* but in Islamic tradition he is responsible for blowing a horn and setting out a blast of truth at the coming of Judgement Day. Similarly Christians refer the same act to the other two angels.

[5] AE Waite, *The Pictorial Key to the Tarot*, US Games Inc., p.148

[6] Ibid. In typically foggy language that means little Waite states, "But in this card there are more than three who are restored, and it has been thought worth while to make this variation as illustrating the insufficiency of current explanations."

[7] *Revelation* (22:1-2).

[8] More will be found on this interesting point in our Advanced Tarot Course.

[9] Ezekiel (9:4)

Reading List

A.E. Waite, *The Holy Kabbalah*, Dover 2003, originally 1929. Although in places verbose and even pompous, this is none the less one of the fullest accounts of the Kabbalah written in English. If we are going to relate the Kabbalah to the Waite/Smith Tarot then it seems obvious that a good starting point should be Waite's own writings on the subject.

A.E. Waite, *The Pictorial Key to the Tarot*, US Games, 2001 (originally published 1910). Waite's writing style now seems terribly dated and the limited insights to the cards that he gives can be frustrating. However, this book has the benefit of being his own thoughts on his own cards.

C. G. Jung ed., *Man and his Symbols*, Picador, 1989. Jung deliberately created a book that would make his ideas intelligible to the general public and not just psychiatrists. It is designed to give the individual a fuller understanding of himself in the belief that this will lead to a richer life.

Chic and Sandra Tabatha Cicero, *Self Initiation into the Golden Dawn Tradition: A Complete Curriculum of Study for Both the Solitary Magician and the Working Magical Group*, Llewellyn 2003. For those that are interested in making a serious foray into magic then this is one of the most accessible and clearly written texts on the subject. It includes Golden Dawn material on the Tarot.

Dion Fortune, *Applied Magic*, Weiser, 2000. This book discusses the purposes of magic and some of its practices.

Dion Fortune, *The Mystical Qabalah*, 1998 SIL Trading Ltd. This is the seminal book on the occult tradition of the Kabbalah that has influenced many other writers.

Dr V. Crowley, *Jungian Spirituality*, Thorsons, Harper Collins, 1998. This is an easily accessible book written by Vivianne Crowley, university lecturer on psychology and Wiccan High Priestess and makes a great introduction into psychology and how it can be related to spirituality.

Eliphas Levi, trans A.E. Waite, *Transcendental Magic*, Bracken Books, 1995. This was the leading book of the French Magical Revival, contained within its pages you will find the source of many modern myths as well as magical beliefs. Much of Levi's work has been rightly criticized by Waite in his footnotes for the French Magus thrives on an ingenious use of historical facts which he often synthesises in a brilliantly appealing but quite inaccurate way. However this may be, without Levi it is unlikely that the esoteric Tarot would ever have become the complex set of symbols it is today.

Eliphas Levi, trans A. E. Waite, *The History of Magic*, Kessinger, 1999. Similar Levi fare, with many references to the Tarot.

Evelyn Burger and Johannes Fiebig, *The Complete Book of Tarot Spreads*, Sterling, 1997. A useful book if you want a storehouse of spreads.

Hajo Banzhof and Brigitte Theler, *Keywords for the Crowley Tarot*, Weiser, 2001. The authors give an account of how the Tarot works as well as some useful answers to many questions that beginners have about Tarot divination.

Israel Regardie, *The Tree of Life, An Illustrated Study in Magic*, edited and annotated by Chic Cicero and Sandra Tabatha Cicero, Llewellyn 2003. Regardie wrote this book as a serious introduction to the complex subject of magic at the age of just twenty four. Despite his young age the book is erudite and comprehensive of the essentials of magic. Nearly all the subject matter of the book is pertinent to the Tarot. The notes by the Ciceros are informative, scholarly and entertaining.

Israelie Regardie, *The Tree of Life*, Llewellyn 2003. If you want to find out about the purpose and benefit of magic then this introductory classic text has it all.

Julia and Derek Parker, *Parkers' Astrology, New Edition: The Definitive Guide to Using Astrology in Every Aspect of Your Life*, DK Publishing, 2003. A reliable book on Astrology is a valuable reference work for any library. This is one of the best and most widely available.

Louise L. Hay, *How to Heal Your Life*, Hay House, 2002. On one level this has nothing to do with the Tarot, but like the Tarot it is a book of self-transformation and used in conjunction with the cards it is a great tool.

M. Hyde and M. McGuinness (illustrator), *Introducing Jung*, 2002 Icon Books. Don't be fooled by the comic book style of presentation and size of this book, it is a profound introduction to many of Jung's ideas on a whole range of topics as well as providing biographical information.

Margaret E. Hone, *The Modern Text Book of Astrology*, Revised Edition, LN Fowler and Co, 1967. Although a little stuffy in places this is still one of the most widely read books on Astrology.

Mary Greer, *The Complete Book of Tarot Reversals*, Llewellyn, 2002. A book for those that want to incorporate Tarot reversals into their practice.

Paul Foster Case, *The Tarot*, Builders of the Adytum, 1990. Case gives a detailed account of his Major Arcana. Generally clear and lucid, this is a seminal work which many authors, including Rachel Pollack, have drawn on.

Rachel Pollack, *Seventy Eight Degrees of Wisdom: A Book of Tarot, Element*, 1997. This book is a great place to begin your study of the Tarot. Written in a clear style it treats of both the Major and Minor Arcana and references a number of Tarot decks. If there is one book you are going to buy during this phase of your studies then this is it.

Ronald Decker and Michael Dummet, *A History of the Occult Tarot 1870-1970*, Duckworth, 2002. This is an excellent scholarly account of the occult origins of modern Tarot. Highly recommended and dispels many of the historical myths about the cards.

The Book of Genesis, The Book of Ezekiel and The Book of Revelation contained in *The Holy Bible*, authorized King James Version. These three Bible books are of particular value to the Tarot student. There are many translations of the Bible in existence today, each with their own points of recommendation. However, the King James Version is the one that shaped Victorian English society from which the Golden Dawn and the more famous present day esoteric Tarots emerged. It is difficult to overestimate the importance of this book on world culture and its effect on the Waite/Smith Tarot iconography is profound in a number of places.

Will Parfitt, *The Complete Guide to the Kabbalah*, Rider 2001. Although one could take issue with calling this book "Complete" it is, nonetheless, one of the more accessible texts written about applying the Kabbalah on an everyday basis. There is also much here of interest to the student of Tarot as it contains a number of tables that allow one to build up correspondences between the Tarot cards and the Tree of Life, many of which seem based on the writings of Aleister Crowley.